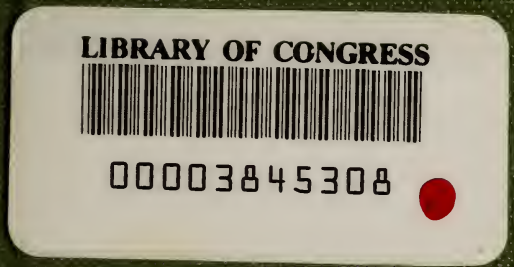
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DUNIGAN & BROTHER'S NEW AND IMPROVED EDITION.

THE

THIRD BOOK

OF

READING LESSONS.

BY THE BROTHERS OF THE CHRISTIAN SCHOOLS.

REVISED, WITH A SUPPLEMENT.



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APPROVED OF BY THE

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PREFACE.

The Third Book of Reading Lessons, of which a new edition is now presented to the Public by the Christian Brothers, will be found to correspond in matter and arrangement with the foregoing parts of the series. In its adaptation to the analytic, or explanatory mode of instruction, as well as in the order, variety, and graduated scale of the lessons, it will be found, not only to harmonise with the educational system of the Institute from which it emanates, but to exhibit its peculiar features.

In the short sketches of History, Geography, and Science, which are scattered throughout the work, the compilers have endeavoured to select whatever was most picturesque and striking, for the purpose of exciting the interest of the youthful mind, by the charms of truth, and presenting the wonders of nature in so strong a light, as to render the marvels of fiction tame and feeble in comparison. In order to accommodate the length of the extracts to the capacity of the class of readers for whom the Third Book is designed, and to afford the teachers an opportunity of practical illustration, it has been considered expedient to render the lessons as short as the nature of the subjects would admit. By the miscellaneous character of the arrangement, an opportunity is afforded of training the pupil to habits, not only of observation, but of reflection; the first, by a ref-

erence to living objects, or to the scenes and characters of real life; the second, by the impressive appeals of religious truth, which, apart from their moral effects, possess a paramount influence in giving a reflecting tone to the mind. As the facts of religion have furnished at all times the best refutation of its adversaries, it has been considered judicious, occasionally to vary its didactic lessons with brief extracts from the history of the Christian Church.

Among the moral and religious pieces in prose and poetry, the pupils of the Christian Schools will recognise the effusions of one whose voice once supplied the lessons now furnished by his writings, and whose living example impressed the moral which his memory must illustrate for the future. The look of attention and the tone of benevolence, in which these lessons were conveyed, will indeed be missed, but his spirit will still speak to the hearts of those over whom he bent with more than parental solicitude. In recalling the memory of one who, for their sakes, forsook not only the first circle of literary distinction, but the more endearing one of kindred and of home, it will not fail also to convey the salutary truth, that the highest attainments of the scholar may be still further exalted and ennobled by religion; that the lustre of genius never appears to such advantage as through the veil of humility; and that the moral beauty of virtue itself acquires an additional charm, when exercised in the cause of charity.

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RULES FOR READING AND RECITATION.

1. Give the letters their proper sounds.*

2. Pronounce the vowels, *a*,† *e*, *i*, *o*, *u*, clearly, giving to each its proper quantity.

3. Pronounce the liquids, *l*, *m*, *n*, *r*, with considerable force.

4. Distinguish every accented letter or syllable by a peculiar stress of voice.

5. Read audibly and distinctly, and with a deliberation suited to the subject.

6. Pause sufficiently at each point, but not so long as to break that connexion which one part of a sentence has with another.

7. The meaning of a sentence is often elucidated by pausing where none of the usual marks could be inserted.

8. Give every sentence, and member of a sentence, that inflection of voice, which tends to improve either the sound or the sense.

9. Whilst monotones, judiciously introduced, have a powerful effect in diversifying delivery, children should be guarded against their too frequent use.

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* The consonants, *d*, *g*, *s*, *t*, *x*, and the vowel *e*, unless accented, are silent, when terminating French words.

† The vowel *a*, in Latin, is sounded like *a* in *at*, and never receives the English sound of that letter, as heard in *ale*. In the Explanatory Headings prefixed to the following lessons, when the accent (′) is placed immediately after a vowel, as in *pu′pil*, it denotes that the vowel has its long sound; but when the accent is placed immediately after a consonant, as in *pun′ish*, it indicates that the sound of the vowel is short. In both cases, the syllable so marked is the emphatic one. In monosyllables, the long vowel sound is indicated by (–) over the vowel,—as, *fāte;* and the short sound by (⌣) over the vowel,—as, *făt*.

10. Every emphatical word must be marked with a force corresponding with the importance of the subject.

11. At the beginning of the subject, the pitch of the voice should be low, but audible. To this rule there are some exceptions in poetry, and even in prose.

12. At the commencement of a new paragraph, division, or subdivision, of a discourse, the voice may be lowered, and allowed gradually to swell.

13. In reading or discoursing on sacred, or religious subjects, let gravity and solemnity be observed.

INTRODUCTORY LESSON.

ON READING.

Good reading is an imitation of correct and elegant speaking. Reading differs from speaking in this, that in the latter, we express our own ideas, in our own language; in the former, we express the ideas of others, in theirs. A reader should endeavour to seize the meaning of his author, make his opinions and sentiments his own, and so to read as to infuse them into the minds and hearts of his hearers. For this end, he should attend to six things; namely,—pronunciation, punctuation, accent, emphasis, the proper modulation of his voice, and, lastly, to the time with which he reads.

By *pronunciation* is meant—the giving to every word and syllable the sound which accords with the most polite usage of the language. A slight, mincing pronunciation of the accented vowels, an indistinct pronunciation of the unaccented ones, a slurring of the final consonants, and the omission of *f* and *d* in *of* and *and*, are faults which should be carefully avoided. The beauty of pronunciation depends on the correct sound and judicious prolongation of the vowels; its distinctness, on the exact and firm expression of the consonants.

By *punctuation* is meant—a due regard to the pauses which the sense or beauty of a passage may require. To connect words which are naturally separated, or to separate those which are naturally connected, may materially alter the sense of what is read. Every word or phrase conveying a distinct idea requires a pause. The length of the pauses must depend on the nature of the subject; but, generally, the length given to one, determines the length of the others. The reader's judgment must here be exercised, that he may use such pauses as will mark most accurately the sense or beauty of the passage he is reading.

Accent is a stress of the voice laid on particular syllables and words; depending on ordinary custom when laid on syl-

lables, and on their relative importance when laid on words. Nouns, adjectives, principal verbs, adverbs—when not merely connective,—demonstrative and interrogative pronouns, interjections, and words put in opposition to each other, are accented: all others are unaccented. Qualifying words, and those which, in each passage, limit the sense, should receive the more forcible, or primary accent; and words of minor importance, the less forcible, or secondary accent.

Emphasis is a peculiar expression given to words or members of sentences, which we desire particularly to distinguish, and usually, if not always, suggests some contrast. It is often placed on unaccented words, and may be expressed by a higher or lower tone of the voice, by a pause, or by some peculiarity in the manner of the reader. A misplaced emphasis annuls or materially alters the sense of a passage. The well known example, "Do you ride to town to-day?" is, by altering the emphasis, susceptible of at least four different meanings.

Modulation of the Voice.—The middle pitch, or ordinary speaking tone of the voice, is that which should most usually be chosen. As a general rule, the reader should suit his tone or pitch to the size of the room in which he reads, or to the distance at which he is to be heard. As he proceeds, his tones should swell, and animation increase with the increasing importance of his subject.

Time.—A lifeless, drawling manner of reading is always wearisome and disagreeable; but the more ordinary fault of young persons is precipitancy. Against the latter, therefore, they should be especially cautioned, as, having once grown habitual, it is more difficult to be corrected.

A reader should adapt his manner to the nature of his subject, avoiding every appearance of constraint and affectation on the one hand, and of bashful timidity on the other. Thus, he will please and instruct his hearers, and improve his ordinary manner of speaking, by the habit of correctness he will have thus acquired.

THIRD BOOK

OF

READING LESSONS.

§ 1. LESSON I.

IMPORTANCE OF EARLY HABITS.

CORRUP'TION, *n.*, wickedness. *F.** *corruption*, from *ruptum*, L., and this, probably, from *rumpo*, I break or destroy.
CHAR'ACTERS, *n.*, the persons with their assemblage of qualities. L. and G. *character*, from *charasso*, G., I stamp, I cut, &c.
UNCHA'NGEABLE,† *a.*, fixed, immutable. F. *changer*, to turn,—of doubtful etymology.
FELIÇ'ITY, *n.*, happiness. F. *felicité*, from *felix*, L., happy.
MISFOR'TUNE, *n.*, calamity. F. *infortune*, from *fors*, L., chance.
ENCOUR'AGED, *v.*, cherished. F. *en-couragé*, from *cor*, L., the heart—the heart being the seat of courage.
PROPEN'SITY, *n.*, inclination. F. and S. *propension*, from *pendeo*, L., I hang or lean.
IMPOR'TUNATE, *a.*, disquieting. L. *im-portunus*, (*portus*, a port), without a port or resting-place.
INSUPPORT'ABLE, *a.*, intolerable. F. *insupportable*, not to be borne, from *porto*, L., I carry.
TUMUL'TUOUS, *a.*, confusedly agitated. L. *tumultuosus*, from *tumeo*, I swell.

1. WE shall not gather in old age that which was not sown in youth. If you "sow corruption," says the Apostle, "you shall reap corruption." You say every day yourselves, that we always die as we have

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* *Abbreviations.*—L. Latin; G. Greek; S. Spanish; I. Italian; F. French; Ger. German; D. Dutch; A.S. Anglo-Saxon, &c.

† For signification of the prefixes *un*, *mis*, *en*, *im*, *in*, and of the affixes *-able*, *-ity*, &c., see Lists of Prefixes and Postfixes, commencing at page 401.

lived; that characters are unchangeable; that we carry into advanced life all the faults and passions of our early days, and that there is no greater happiness than to form in our youth those laudable inclinations which accustom us, from childhood, "to the yoke of the Lord."

2. If we regarded only our repose in this life, and had no other interest than to prepare for ourselves quiet and happy days, what previous enjoyment it would be, to stifle in their birth, and turn at last to virtue, so many violent passions which afterwards rend the heart, and cause all the bitterness and misfortune of life! What felicity, to have encouraged none but innocent and amiable propensities, to be spared the wretched recollection of so many criminal pleasures, which corrupt the heart and sully the imagination, leaving a thousand shameful and importunate images, which accompany us almost into virtue, survive our crimes, and are frequently the cause of new ones! What happiness to have passed our first years in tranquil and harmless pleasures, to have accustomed ourselves to contentment, and not contracted the mournful necessity of engaging in violent and criminal pleasures, making the peace and sweetness of innocence and virtue insupportable, by the long indulgence of ardent and tumultuous passions!

3. When youth is passed in virtue and in dread of vice, it draws down mercy on the remainder of our lives; the Lord himself watches over our paths; we become the beloved objects of his special care and paternal goodness.

MASILLON.

LESSON II.

INSTANCE OF ANIMAL SAGACITY.

EXPRESS'ION, *n.*, the act of representing anything. F. *expression*, from *premo*, L., I press.
APPREHEND', *v.*, to fear. F. *apprehénder*, from *prehendo*, L., I seize.
DISCOV'ERED, *v.*, espied. F. *decouvrir*, to uncover, to disclose. Etymology disputed.
AMUSE'MENT, *n.*, diversion. F. *amusement*, from *musa*, L., a song, a muse.
DISTINC'TION, *n.*, difference. F. *distinction*, from *stinguo*, L., I put or place out.
IMPA'TIENTLY, *ad.*, eagerly. L. *impatiens*, from *patior*, I suffer.
AWAIT'ING, *pt.*, expecting. Ger. *wachten*, to watch or wait.
CUB, *n.*, the young of a lion, fox, or bear. The term is probably from L. *cubo*, I lie down, because the *cub* does not go out of its den for prey, as the elder animals do.
CONTENT'EDLY, *ad.*, in a well-pleased or satisfied manner. L. *contentemente*, from *teneo*, L., I hold, possess, or enjoy.
BENEFAC'TOR, *n.*, he that confers a benefit. F. *bienfaiteur*, from *benefacio*, L.,—*bene*, well, and *facio*, I do.

(For signification of *ex*, *ap*, or *ad*, *dis*, *em*, &c.; and of *-ent*, *-ly*, *-ment*, &c., see the Lists of Prefixes and Affixes, pages 401–3).

1. A SEAMAN belonging to the wood party of a ship upon the African coast, by some means found himself alone. He, however, continued to use the axe in felling a large tree, when a large lioness approached him.

2. The man, at the moment, gave himself up as lost; but very soon after, he began to perceive that the manner and expression of the animal were mild, and even mournful, and that he had no danger to apprehend from her. She first looked at him, and then behind her, and upwards into the trees, then went a few paces from him upon the path by which she had come, and then returned, and went again, and acted much as a dog would that wished you to follow him.

3. The seaman yielded to her obvious desire, and she led him some little distance, till, near the foot of a tall tree, she stopped and looked up, with plaintive cries, into its branches. The sailor, thus directed, looked into the tree, and soon discovered, at a considerable height, an immense ape, dandling and playing with a cub lion, which he had carried thither for his amusement. The wants and wishes of the lioness were now easily understood.

4. The lion species, though usually reckoned among the species of cat, differs absolutely from it in this as in many other particulars, that it cannot ascend a tree; a distinction which ought to satisfy us at once of the error of those who talk to us of lions in America, where, in reality, there is no lion, and where the *puma* and *jaguar*, which they call lions, so readily ascend trees.

5. But equally in vain would it have been for the sailor to climb after the cub, for the ape would have enjoyed the frolic, by leaping with its prey from branch to branch; so the only chance was, to apply the axe at the bottom of the tree. To work, therefore, he went; the lioness, which had seen other trees felled by the axe of the stranger, standing by, and impatiently awaiting the event.

6. The ape kept his seat till the tree fell, and then fell with it; and the lioness, the moment the robber reached the ground, sprang upon him with the swiftness and sureness of a cat springing upon a mouse, killed him, and then taking her cub in her mouth, walked contentedly away from the benefactor, to whose skill and friendly assistance she had made her appeal.

SMITH'S WONDERS.

LESSON III.

GREAT WALL OF CHINA.

STUPEN'DOUS, *a.*, wonderful. L. *stupendus*, from *stupeo*, I am stunned or astonished.
BOUND'ARY, *n.*, limit. F. *borne*, border. Etymology uncertain.
MAS'TERPIECE, *n.*, anything made with extraordinary skill. F. *chef-d'œuvre*,—*chef*, the head, principal, and *œuvre*, work.
IN'DUSTRY, *n.*, assiduity. L. *industria*:—*indu*, within, and *struo*, I pile up.
GE'NIUS, *n.*, mental power. L. *genius*, from the ancient G. and L. *geno*, I beget.
PERSEVE'RANCE, *n.*, constancy in progress. F. *persévérance*, from *severus*, L., rigid, severe.
CONDUCT'ED, *pt.*, carried. L. *conductus*, from *duco*, I lead. (*Con*, p. 401.)
BAS'TION, *n.*, a bulwark. F. *bastion*, from *batir*, to build, probably from *basis*, G., a foot; and hence *base*, that on which anything rests.
COMPU'TED, *pt.*, estimated. L. *computatus*, from *puto*, I reckon, I lop off.
MATE'RIALS, *n.*, the substances of which things are made. L. *materiæ*, from *mater*, mother.

1. THIS stupendous wall, which extends across the northern boundary of the Chinese empire, is the greatest masterpiece of industry, genius, and perseverance. It is conducted over the summits of high mountains, several of which have an elevation of not less than 5,225 feet (nearly a mile), across deep valleys, and over wide rivers, by means of arches. In many parts it is doubled or trebled, to command important passes; and, at the distance of nearly every hundred yards, is a tower or massive bastion. Its extent is computed at 1,500 miles; but in some parts, where less danger is apprehended, it is not equally strong or complete, and, towards the northwest, consists merely of a strong rampart of earth. Near Koopekoo, it is twenty-five feet in height, and at the top, about fifteen feet thick: some of the towers,

which are square, are forty-eight feet high, and about forty feet wide. The stone employed in the foundations, angles, &c., is a strong grey granite; but the materials, for the greater part, consist of bluish bricks, and the mortar is remarkably pure and white. It was built, according to Du Halde, by the emperor Chien-Chu-Toang, about 221 years before Christ. Although it has been built upwards of 2,000 years, it yet remains quite firm and compact.

SMITH'S WONDERS.

LESSON IV.

THE CORK-TREE.

LONGITU'DINAL, *a.*, running in the longest direction. I. *longitudinale*, from *longus*, L., long, of long extent.
INCIS'ION, *n.*, a cut inwards. F. *incision*, from *cido*, L., I cut.
CURV'ED, *a.*, bent, inflected. L. *curvus*, from *curvo*, I turn, I bend.
EXPORTA'TION, *n.*, the act of carrying out to other countries. F. *exportation*, from *porto*, L., I carry.
PRIN'CIPAL, *a.*, chief. F. *principal*, from *princeps*, L., first, chief.
ELASTIÇ'ITY, *n.*, a power in some bodies of springing back, when bent or stretched, to their original position. F. *elasticité*, from *elaunō*, G., I repel.
INSERT'ED, *pt.*, placed in other things. L. *insertus*, from *sero*, I join, I knit.
TEN'DENCY, *n.*, natural aptness. I. *tendenza*, from *tendo*, L., I aim, I stretch.
AP'ERTURE, *n.*, an opening. L. *apertio*, from *aperio*, I open.
BUOY'ANT, *a.*, floating. D. *boeye*, F. *bouée*, a buoy, from *bois*, wood.

(For signification of *ex*, *in*, *-ity*, *-ency*, &c., see *p.* 401–2.)

CORK is the bark of a kind of oak, growing chiefly in Spain. When it is to be removed from the tree, a longitudinal slit is cut, at the extremities of which, incisions are made round the trunk; it can then be stripped off with great ease, by means of a curved knife, with a handle at both ends. When the bark

is taken from the tree, it is piled up in a ditch or pond, and heavy stones are placed upon it, in order to flatten it. After being dried, it is slightly burned or charred, and then packed for exportation. One principal use of cork is to stop bottles, for which purpose it is fitted by its elasticity. A piece rather larger than the neck of the bottle being inserted, the tendency it has to resume its former shape causes it completely to fill up the aperture, and exclude the air. Its buoyant effect in water, arising from its lightness, renders it useful to those who are learning to swim; for the same reason, it is employed in the construction of life-boats, and for the floats of fishing nets. The Spaniards make lamp-black of it. The men employed in cutting and preparing it for sale, are called *cork-cutters*.

MAYO.

LESSON V.

WHANG, THE MILLER.

AVARICIOUS (-rish'-), *a.*, covetous. F. *avaricieux*, from *aveo*, L., I desire or covet.

EA'GERNESS, *n.*, keenness of desire. F. *aigreur*, from *acer*, L., sharp. A.S. *eggian*, to incite to.

FRUGAL'ITY, *n.*, economy. F. *frugalité*, from *frugi*, L., thrifty.

IN'TERVAL, *n.*, time between assignable points. L. *inter-vallum*, a space between the stakes fixed in the *vallum* or *wall* of a camp.

CONTEM'PLATE, *v.*, to gaze upon. I. and L. *contemplare*,—*con*, and *templum*, from *temenos*, G., a place cut off, a sanctuary; as such were so seated as to be exposed to public view.

AF'FLUENCE, *n.*, wealth; abundance. F. *affluence*, from *fluo*, L., I flow.

MAT'TOCK, *n.*, a pickaxe or delving tool. A.S. *meottuc*,—*meos*, moss, and *togen*, to tear up.

CIR'CUMSTANCE, *n.*, incident. F. *circonstance*, from *sisto*, L., I stand.

TRANS'PORTS, *n.*, raptures. F. *transports*, from *porto*, L., I carry; to carry beyond.

UNDERMI'NED, *pt.*, excavated under. D. *onder-mynen*, probably from L. *minare* (ob.), to draw or lead.

(For signification of *-ness*, *-ity*, *inter*, *con*, *circum*, and *trans*,—see from *p.* 401 to *p.* 403.)

1. WHANG, the miller, was naturally avaricious; nobody loved money better than he, or more respected those who had it. When people would talk of a rich man in company, Whang would say, "I know him very well; he and I have been long acquainted; he and I are intimate." But if ever a poor man was mentioned, he had not the least knowledge of the man: he might be very well for aught he knew; but he was not fond of making many acquaintances, and loved to choose his company.

2. Whang, however, with all his eagerness for riches, was poor. He had nothing but the profits of his mill to support him; but though these were small, they were certain; while it stood and went, he was sure of eating; and his frugality was such, that he every day laid some money by, which he would at intervals count and contemplate with much satisfaction. Yet still his acquisitions were not equal to his desires; he only found himself above want, whereas he desired to be possessed of affluence.

3. One day, as he was indulging these wishes, he was informed that a neighbour of his had found a pan of money under ground, having dreamed of it three nights running before. These tidings were daggers to the heart of poor Whang. "Here am I," says he, "toiling and moiling from morning till night for a few paltry farthings; while neighbour Thanks only goes quietly to bed, and dreams himself into thousands before morning. Oh! that I could dream like him! With what pleasure would I dig round the pan! how slyly would I carry it home! not even my

wife should see me: and then, oh! the pleasure of thrusting one's hand into a heap of gold up to the elbow!"

4. Such reflections only served to make the miller unhappy: he discontinued his former assiduity; he was quite disgusted with small gains, and his customers began to forsake him. Every day he repeated the wish, and every night laid himself down in order to dream. Fortune, that was for a long time unkind, at last, however, seemed to smile on his distresses, and indulged him with the wished-for vision. He dreamed, that under a certain part of the foundation of his mill there was concealed a monstrous pan of gold and diamonds, buried deep in the ground, and covered with a large flat stone.

5. He concealed his good luck from every person, as is usual in money dreams, in order to have the vision repeated the two succeeding nights, by which he should be certain of its truth. His wishes in this also were answered; he still dreamed of the same pan of money in the very same place.

6. Now, therefore, it was past a doubt: so getting up early the third morning, he repaired alone, with a mattock in his hand, to the mill, and began to undermine that part of the wall which the vision directed. The first omen of success that he met was a broken ring; digging still deeper, he turned up a house-tile, quite new and entire. At last, after much digging, he came to a broad flat stone, but then so large, that it was beyond man's strength to remove it. "Here!" cried he in raptures to himself; "here it is; under this stone there is room for a very large pan of diamonds indeed. I must e'en go home to

my wife, and tell her the whole affair, and get her to assist me in turning it up."

7. Away, therefore, he goes, and acquaints his wife with every circumstance of their good fortune. Her raptures on this occasion may easily be imagined: she flew round his neck and embraced him in an ecstacy of joy; but these transports, however, did not allay their eagerness to know the exact sum; returning, therefore, together to the same place where Whang had been digging, there they found—not, indeed, the expected treasure—but the mill, their only support, undermined and fallen.

GOLDSMITH.

LESSON VI.

THE LEOPARD AND PANTHER.

LEOP'ARD *n.*, a spotted beast of prey. F. *léopard*, L. *leopardus*;—*pardus*, from *parad*, Heb., to separate.

SPE'CIES (shez), *n.*, a class of nature. L. *species* (anything seen), from *specio*, I see.

EL'EGANCE, *n.*, beauty without grandeur. F. *elégance*, from *elegans*, L., handsome.

VIV'IDNESS, *n.*, liveliness, L. *vivacitas*,—*vivo* (from *bio*, G.), I live.

CON'FLUENCE, *n.*, a concourse. F. *confluence*, from *fluere*, L., to flow.

AN'TELOPE, *n.*, a variety of the gazelle, an animal partaking of the nature of the goat and deer, said to have received its name from the extreme beauty of its eyes. G. *anthos*, a flower, or anything beautiful, and *ops*, the eye.

NAT'URALIST, *n.*, one acquainted with the system of natural and material being. F. *naturaliste*, from *nascor*, L., I am born.

OPIN'ION, *n.*, notion. F. *opinion*, from *opinor*, L., I think.

PREDOM'INATE, *v.*, to prevail. F. *prédominer*, from *dominare*, L., to rule.

INDEPEND'ENT, *a.*, exclusive. F. *indépendant*, not hanging from, from *pendere*, L., to hang.

(For signification of *-ence*, *-ist*, *præ*, *in*, and *-ent*, see pages 401–3).

1. THE Leopard is an inhabitant of the woods of Africa and Southern Asia. The usual length of his

body is three feet, of his tail two feet three inches, and his height somewhat more than two feet. He is distinguished from all other species by his gracefulness and elegance; by the vividness of his colouring, yellow on the upper parts, white on the breast, belly, and inside of the limbs; and by the beauty of his markings, which consist of numerous rows of large rose-like spots passing along the sides, each formed of the confluence of several smaller black spots, into an irregular circle, enclosing a fawn-coloured centre: his whiskers are long and white. His prey consists of antelopes, hares, and monkeys, which last he pursues up the trees. When famished, he will attack, but by stealth, the human race. He may be tamed, but can never be entirely trusted. A female leopard, in the Tower, 1829, allowed herself to be patted by her keepers, but discovered a strange propensity for snatching umbrellas, parasols, hats, muffs, and other articles of dress, and tearing them in pieces, to the great astonishment of the plundered visiters. The male was sullen and savage.

2. The Panther is classed with the leopard; but as yet it is not decided by naturalists, whether it is to be considered a distinct species, or only a larger variety of the same, though the former opinion appears to predominate. The panther is found chiefly, if not solely, in Africa; is more than six feet in length, independent of the tail, which is about three. Major Denham killed one that measured more than ten. He is spotted like the leopard, but the colours of his skin are not so brilliant. His habits are similar to those of the tiger.

AIKMAN'S ANIMAL KINGDOM.

LESSON VII.

ARGUMENTS FOR THE LOVE OF GOD DERIVED FROM CREATION.

1. And ask ye why he claims our love?
O answer, all ye winds of even,
O answer, all ye lights above,
That watch in yonder dark'ning heaven;
Thou earth, in vernal radiance gay
As when his angels first arrayed thee,
And thou, O deep-tongued ocean, say
Why man should love the mind that made thee.

2. There's not a flower that decks the vale,
There's not a beam that lights the mountain,
There's not a shrub that scents the gale,
There's not a wind that stirs the fountain,
There's not a hue that paints the rose,
There's not a leaf around us lying,
But in its use or beauty shows
True love to us, and love undying.

3. For in the past, ere time began,
Ere first the new-made sun ascended,
Or light illumed the world, and man
Arose amid the order splendid;
Even then, for thee, that bounteous Mind,
Unasked, amid the wide creation,
In far futurity designed
Thy dwelling fast and lasting station.

4. And seek we arguments of love,
And ask we who he is that claims it?

Mark yonder sun that rolls above,
Obedient to the will that aims it;
Go watch, when treads the silent moon
Her maiden path o'er earth and ocean,
Or see yon host at starry noon
Roll onward with majestic motion.

5. Are these not lovely? Look again,
Count every hue that clothes the valley,
Each grain that gilds the autumn plain,
Each song that wakes the vernal alley.
All that in fruit or flower is found
To win the taste, or charm the vision;
All—all that sight, or scent, or sound,
Or feeling hath of joy elysian;

6. That calm that lulls the noontide hour,
The mild repose of power appalling,
The rain that feeds each opening flower,
Like mercy's tear-drops sweetly falling;
Those show what our Creator was,
While man preserved his early duty,
What still to those, his later laws
Who keep, in all their stainless beauty.

G. Griffin.

LESSON VIII.

THE BANKS OF THE SAVANNAH.

At'mosphere, *n.*, the mass of air surrounding our globe. F. *atmosphère*, from *atmos*, G., breath, vapour, and *sphaira*, a sphere, or globe.

Botan'ical, *a.*, herby; relating to plants. F. *botanique*, from *botanē*, G., an herb, from *bosko*, I feed.

VARI'ETY, *n.*, diversity. F. *variété*, from *varius*, L., different.
SPEÇ'IMEN, *n.*, a sample; a part of anything exhibited that the rest may be known. L. *specimen*, from *specio*, I see.
INTERMING'LED, *pt.*, mixed between. A.S. *mængan*, to mingle; G. *misgo*, I mix.
TRAN'SIENT, *a.*, short, momentary. F. *transitoire*, from *transitus*, L., a passing.
ALLIGA'TOR, *n.*, a large species of lizard; the crocodile of America. S. *lagarto*, L. *lacerta*, from *lacertus*, strength, force, a lizard, a fish.
TROP'ICAL, *a.*, placed near the tropic whence the sun appears to turn. L. *tropicus*, from *trepo*, G., I turn.
EXHALA'TION, *n.*, vapour. F. *exhalation*, from *halo*, L., I breathe.
PES'TILENCE, *n.*, a virulent, devastating infection. F. *pestilence*, from *pestis*, L., a plague.

(For Prefixes and Affixes see lists, *p.* 401)

1. THERE is little variety on the banks of the Savannah. To Augusta, with very few exceptions, they are low, and thickly wooded with oak, gum, cypress, pine, and the cotton-tree. You must not mistake this for the cotton-plant. The plant seldom grows over two or three feet; the tree will, upon the river side, shoot up five, and sometimes ten feet in a year, until it makes sixty feet, often one hundred and twenty. It throws off a sort of useless down, that has the appearance of cotton: the atmosphere is filled with it in some places, having the appearance of light snow, thinly falling. Besides these, willows of both kinds may be seen; and, when the boat stops at a landing, you will find a great botanical variety in the undergrowth. I have sometimes, within an area of a few acres, collected twenty beautiful specimens in twenty minutes, one of which is a very pretty cherokee rose.

2. The perfume of the blooming magnolia is, at a distance, refined and delicate, but is too strong for use at a near approach: in many instances it is high and towering. The dogwood is covered with a beautiful white flower, like a thin rose; it is not often over twenty feet in height,—seldom so high. Inter-

mingled with these, you will perceive a variety of flowering vines, the sweetest of which, decidedly, is the jessamine; but, like most of the sweets of life, it is very transient.

3. There are a few plantations here which exhibit Indian corn, which has an appearance of strength, richness, and verdure, on the low grounds; also, cotton, and mounds or hillocks of sweet potatoes. Canebrakes are found in several places. On the other hand, the decaying trunks of great trees disfigure the land, and they float upon the surface of the muddy river, and drift against the banks. In the midst of these, you may frequently see the alligator watching for his prey, or sleeping in the burning rays of an almost tropical sun; and in the summer, the exhalations of the swamps breed pestilence; thus blending the goods and the ills, the enjoyments and the miseries of life.

DR. ENGLAND.

LESSON IX.

CHRISTIAN FORTITUDE.

DOMES'TIC, *n.*, an attendant. L. *domesticus*, from *domus*, a house.

CRUÇ'IFIED, *a.*, transfixed to a cross. L. *crucifixus*, from *crux*, a cross.

BARBA'RIANS, *n.*, rude, fierce, cruel men. Anciently, all who were strangers to the language and manners of the Greeks were called *barbarians*. L. *barbaries*, from *barbarus*, and this from *barbaros*, G., uncivilised.

IDOL'ATROUS, *a.*, idol-worshipping. F. *idolâtre*; L. *idōlum*, and G., *eidolon*, an idol.

SOV'EREIGN, *n.*, a supreme ruler. F. *souverain*; I. *sovràno*, from *supernus*, L., supreme.

INTIMIDA'TION, *n.*, the act of intimidating. F. *intimidation*, from *timere*, L., to fear.

ALTER'NATELY, *ad.*, in reciprocal succession. L. *alternè*, from *alter*, L., the other.
PER'SECUTED, *a.*, harassed. L. *persecutus*, from *sequor*, I follow, I pursue.
MAR'TYRDOM, *n.*, the death of a martyr. L. *martyrium*, from *martyr*, L. and G., a witness.
OB'STINACY, *n.*, persistency. L. *obstinatio*, from *stino*, I fix.

1. JORAM MACATA, a noble Christian of Japan, being condemned to death on account of his religion, bade a last and mournful farewell to his wife, his children, and his domestics, and exhorted them to seek their safety in flight. As soon as he was alone, he prostrated himself before a figure of his crucified Lord, and there continued in fervent prayer. Evening approached, and with it came two hundred armed men to execute the sentence of his death. They came thus prepared, as they expected to encounter the numerous friends of Macata, assembled to protect him, or to die in his defence. For a long time they remained drawn up around the house, wondering at the lonely silence that reigned there, till, at length, one of the party entered, and finding all abandoned, returned to his companions, and said, "Macata has fled!" But he, at that moment appearing, exclaimed aloud, "Macata has not fled—he is here, and impatient for the happiness to die for Jesus Christ." The barbarians rushed upon him and gratified his longings by severing his head from his body.

2. Again, let us open the history of the same age and nation. Titus, a virtuous Christian of Bungo, had been tempted by his idolatrous sovereign to abandon his faith in Jesus Christ. Promises and intimidation were alternately employed, but in vain. He was then commanded to surrender his young son, Matthew, to the will of his prince. Amidst threats

and allurements, the youthful confessor remained steadfast in the profession of his religion; and after two days it was told to the persecuted father, that his tender child had died by the hand of the executioner. But another victim must be sacrificed to the offended deities of Japan. His virgin daughter, Martina, is demanded for the offering. "Hasten to the king, my child," says the heroic father, "and tell him, that virtue is not measured by years, and that faith knows no distinction between sex or age." The messenger of glad tidings soon returned, bearing information that Martina had followed her brother, and that the eldest son, Simon, was then expected. Simon followed in the path in which his brother and sister had walked to martyrdom, and betrayed no feelings of sorrow or of fear. A few days passed by, and another messenger came to this Christian Job, to announce to him that his eldest son had paid with his life for his obstinacy, and that a similar fate was impending over him and his consort, should they determine to persevere in their impiety. They were then summoned to the presence of the monarch, and when all the arts of persuasion, and the terrors of a cruel death, were found of no effect, the king threw open the door of an adjoining apartment, and led forth their two sons and daughter to the enraptured parents, declaring to his princes and nobles, that such generous self-devotion merited his warmest approbation.

VEITH.

LESSON X.

ICE-ISLANDS AND ICEBERGS OF SPITZBERGEN.

TREMEN'DOUS, *a.*, terrible. L. *tremendus*, to be startled at, dreadful, from *tremo*, I shake.
NAV'IGATORS, *n.*, mariners. L. *nautæ*, from *navis*, L., from *naus*, G., a ship.
CONGEAL'ED, *pt.*, frozen. L. *congelatus*, from *gelu*, frost.
OPAQUE (o-pake'), *a.*, not admitting any light to pass through. F. *opaque*, from *opacus*, L., dark, shady.
APPROXIMA'TION, *n.*, the act of approaching. F. *approximation*, from *proximus*, L., nearest.
PHENOM'ENON, *n.*, an appearance. G. *phainomenon*, from *phaino*, I appear, I show.
AG'GREGATE, *n.*, a collection of things brought together in one. F. *agrégat*, from *grex*, *gregis*, L., a flock. (*Ad*, p. 401).
COLLIS'ION, *n.*, the striking of two bodies together. F. *collision*, from *lædo*, L., I injure, I hurt.
LAT'ITUDE, *n.*, a particular degree reckoned from the equator. F. *latitude*, from *latus*, L., broad.
INACCESS'IBLE, *a.*, not to be arrived at. F. and S. *inaccessible*, from *cedo*, L., I yield place or passage; I go.
PRECIP'ITATE, *v.*, to fall violently. L. *præcipito*, I fall headlong, from *caput*, the head.

1. THE name of *ice-islands* is given by sailors to a great quantity of ice collected into one huge mass, and floating upon the seas near or within the polar circles. Many of these are to be met with on the coast of Spitzbergen, to the great danger of the shipping employed in the Greenland fishery. In the midst of these tremendous masses, navigators have been arrested in their career and frozen to death. The forms assumed by the ice in this chilling climate are pleasing to the most incurious eye.

2. The surface of that which is congealed from the sea-water, is flat, even, hard, and opaque, resembling white sugar, and incapable of being slidden on. The greater pieces, or fields, are many leagues in length;

the lesser, are the meadows of the seals, on which, at times, those animals frolic by hundreds.

3. The approximation of two great fields produces a most singular phenomenon; they force smaller pieces out of the water, and add them to their own surface, till at length, the whole forms an aggregate of tremendous height. They float in the sea like so many rugged mountains, and are sometimes five or six hundred yards thick, the far greater part of which is concealed beneath the water. Those which remain in this frozen climate receive continual growth; others are by degrees wafted into southern latitudes, and melt gradually by the heat of the sun, till they waste away and disappear in the boundless element.

4. The collision of the great fields of ice in high latitudes is often attended with a noise that, for a time, takes away the sense of hearing anything else, and that of the smaller, with a grinding of unspeakable horror. The water which dashes against the mountainous ice, freezes into an infinite variety of forms, and gives the voyager ideal towns, streets, churches, steeples, and every shape which imagination can frame.

5. Besides the fields of ice in high latitudes, there are *icebergs*, as they are called, or large bodies of ice, that fill the valleys between the high mountains in northern latitudes. Among the most remarkable are those of the east coast of Spitzbergen. They are seven in number, at considerable distances from each other; each fills the valleys for tracts unknown, in a region totally inaccessible in the interior parts. The first exhibits a front three hundred feet high, emulating the emerald in its green colour: cataracts of melted snow precipitate down various parts, and

blocked spiry mountains, streaked with white, bound the sides, and rise, crag above crag, as far as the eye can reach in the back ground.

GOLDSMITH.

LESSON XI.

THE LOCUST.

RAV'AGES, *n.*, pillages. F. *ravages*, from *ravir*, from *rapere*, L., to seize upon; and this from A.S. *reafian*, to reave, to tear away.
PROVER'BIAL, *a.*, notorious. F. *proverbial*, mentioned in a proverb,—from *verbum*, L., a word.
PROPHET'IC, *a.*, predictive. L. *propheticus*, from *phemi*, G., I speak.
VISITA'TION, *n.*, the act of visiting. F. *visitation*, from *video*, L., I see.
INEV'ITABLE, *a.*, unavoidable. F. *inévitable*, from *evito*, L.—*e* and *vito*, I shun.
LAM'ENTABLE, *a.*, deplorable. F. *lamentable*, from *lamentor*, L., I bewail.
VEGETA'TION, *n.*, growth without sensation. F. *vegetation*, from *vegeo*, L., I quicken.
OBLIT'ERATE, *v.*, to efface. I. and L. *obliterare*, to blot out, from *litera*, L., a letter.
INNOX'IOUS, *a.*, free from mischievous effects. L. *in-noxius*, from *noceo*, I hurt.
UNPAL'ATABLE, *a.*, nauseous,—from *palatum*, L., the palate or roof of the mouth,—the taste.

(For signification of *ob*, *e*, *in*, *un*, *-able*, &c., see *p.* 401–3.)

1. THE *locust* is that destructive insect whose ravages are proverbial—whose approach, from the innumerable myriads that compose their squadrons, is announced in prophetic language as a day of darkness and gloominess—a day of clouds and of thick darkness; and whose desolating march is thus described: "The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." The visitation of a few minutes destroys the husbandman's hope of the

year, and a famine is always the inevitable consequence. In the tropical climates, however, their presence is not attended with such lamentable consequences as in the south of Europe. There the power of vegetation is so rapid and strong, that a comparatively short interval only is required to repair the damage; but in Europe, a year at least is requisite to obliterate their footsteps. Sometimes a strong wind brings deliverance from the pest, and the shores of the Mediterranean have been covered for miles with their dead carcasses; but even then they are not innoxious, for the stench arising from their putrefaction is apt to occasion contagious diseases.

2. The locust is about three inches long, and has two feelers, each an inch in length; the upper wings are brown, with small dusky spots; the under side purple. The natives of the country where they most frequently appear, roast and eat them, and in some cases pickle and preserve them, as a small, wretched substitute for the better provisions they have destroyed. There are reckoned upwards of two hundred species, of which several are used by the natives of Africa and India as ordinary food, and are said not to be unpalatable.

LESSON XII.

LOSS IN DELAYS.

1. Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force,—
Fly their fault, lest thou repent thee:

Good is best when soonest wrought,
Ling'ring labours come to nought.

2. Hoist up sail while gale doth last,
Tide and wind stay no man's pleasure;
Seek not time, when time is past,
Sober speed is wisdom's leisure:
After-wits are dearly bought,
Let the fore-wit guide thy thought.

3. Time wears all his locks before,
Take, then, hold upon his forehead:
When he flies, he turns no more;
And behind his scalp is naked:
Works adjourn'd have many stays,
Long demurs bring new delays.

4. Seek thy salve while sore is green,
Fester'd wounds ask deeper lancing;
After-cures are seldom seen,
Often sought, scarce ever chancing:
In the rising stifle ill,
Lest it grow against thy will.

5. Drops do pierce the stubborn flint,
Not by force, but often falling;
Custom kills with feeble dint,
More by use than strength prevailing;
Single sands have little weight,
Many make a drowning freight.

6. Tender twigs are bent with ease,
Aged trees do break with bending;
Young desires make little prease,
Growth doth make them past amending:
Happy man, that soon doth knock
Babel's babes against the rock.

SOUTHWELL.

THE MORNING LARK.

1. Feather'd lyric, warbling high,
Sweetly gaining on the sky,
Op'ning with thy matin lay
(Nature's hymn!) the eye of day,
Teach my soul, on early wing,
Thus to soar and thus to sing.

2. While the bloom of orient light
Gilds thee in thy tuneful flight,
May the day-spring from on high,
Seen by Faith's religious eye,
Cheer me with his vital ray,
Promise of eternal day!

THOMSON.

LESSON XIII.

THE COFFEE-TREE.

Cul'tivated, *pt.*, reared, improved. L. *cultus*, from *colo*, I till.
Jes'samine, *n.*, a plant, so called because the bees delight in its flowers; *jasme* was the name of an apiary of bees.
Teg'ument, *n.*, the outward part. F. *tegument*, from *tego*, L., I cover.
Sep'arated, *pt.*, unattached. L. *separatus*, from *separo*, I divide.
Tart'ness, *n.*, sourness. A.S. *teart*, sharp, sour, from *tir-an*, to irritate.
Trav'eller, *n.*, one who visits foreign countries. F. *travailleur*, from *travailler*, to labour.
Profess'ion, *n.*, employment. F. *profession*, from *profiteri*, L., to profess, to offer.
Introdu'ced, *v.*, brought into practice. L. *introductus*, from *duco*, I lead.
Mediç'inal, *a.*, salutary. F. *médicinal*, from *medeor*, L., I cure, I heal,—and this from *medomai*, G., to have care of.
Narcot'ic, *a.*, torpid. G. *narcotikos*, from *narkoein*, to benumb.

1. The *coffee-tree* is cultivated in Arabia, Persia, the East Indies, the Isle of Bourbon, and several

parts of America. The plant, if left to itself, would rise to the height of sixteen or eighteen feet, but it is generally stunted to five, for the convenience of gathering its fruit with greater ease. Thus dwarft, it extends its branches so, that it covers the whole spot round about it. It begins to yield fruit the third year, but is not in full bearing till the fifth. It is covered with a grey smooth bark, and shoots out through the whole length of its stem, a growth of branches, which are always opposite to each other, arranged in pairs in the same manner. From the bottom of the leaves spring fragrant white flowers, very much like those of the jessamine; and when the flowers or blossoms drop off, they leave a small fruit behind, which is green at first, but reddens as it ripens, and is like a hard cherry, both in shape and colour. Two, three, or more of these berries, grow together on the same part of the twig, each coated with a husk or tegument, enclosing another and finer skin, in which two seeds or kernels are contained, which are what we call coffee.

2. The fruit is usually gathered in May, which is done by shaking the trees, the berries falling on cloths, spread underneath to receive them. These being laid on mats to dry in the sun, the outer husks are opened and separated, by drawing rollers of wood or iron over them; after which, the berries are exposed to the sun a second time, and then sifted clean for use. The husks, however, are not wasted, for the Arabs use them, as we do the berries, and the drink made of them having a little tartness, is cooling and pleasant in the heat of summer. The drink made of coffee-berries has been common in Europe above a hundred years, and much longer among the

Turks. Coffee was first brought into France by the famous traveller, M. Thevenot; and a Greek, called Pasqua, who was brought to England as a servant in 1632, first set up the profession of a coffee-house-keeper, and introduced the use of the liquor among us.

3. The medicinal qualities of coffee seem to be derived from the grateful sensation which it produces in the stomach. It is taken in large quantities, with peculiar propriety, by the Turks and Arabians; because it counteracts the narcotic effects of opium, to the use of which those nations are much addicted. Amongst us, coffee is not only used at breakfast, but very commonly after dinner.

VEGETABLE PRODUCTIONS.

LESSON XIV.

ADHERENCE TO TRUTH.

QUALITIES (kwŏl'-), *n.*, virtues, accomplishments. *Qualitas*, L., in general, means kind, manner, nature, &c.; and is from *qualis*, of what sort.

UNIVER'SAL, *a.*, general. F. *universel*, from *unus*, L., one, and *verto*, I turn.

MOR'TIFIED, *pt.*, vexed. L. *mortificatus*, from *mors*, death.

SINCER'ITY, *n.*, candour, ingenuousness. F. *sincerité*, from *cera*, L., and this from *keros*, G., wax. *Sine-cera* is applied to honey freed or cleansed from the mixture of wax.

AF'TERNOON, *n.*, the time from mid-day to evening. A.S. *æfternon; non* is from *nonus*, L., ninth.

SIMPLIÇ'ITY, *n.*, (*here means*) silliness. L. *simplicitas:—sine-plica*, means without fold. *Plico*, L., I fold, from *pleko*, G., I plait.

GENEROS'ITY, *n.*, the quality of being generous. L. *generositas*, from *genus*, kind.

CALUM'NIATOR, *n.*, a slanderer. L. *calumniator*, said to be from *calutum*, the obsolete supine of *calvor*, I deceive.

INDISCRETION (-cresh'-), *n.*, rashness. F. *indiscretion*, from *cerno*, L., from *krino*, G., I see, sift, judge, &c.
RIDIC'ULOUS, *a.*, laughable, contemptible. L. *ridiculus*, from *rideo*, I laugh.

1. THE duchess of Longueville, whose great qualities merited for her universal esteem, being unable to obtain from Lewis XIV a favour which she particularly requested, was so sensibly mortified, as to let fall some expressions of disrespect. The only one who heard her, related them to the king, who immediately spoke on the subject to the Great Condé, brother to the duchess. The prince assured his majesty, that his sister never could have spoken in those terms if she had not lost her senses. "Well," said Lewis, "I shall believe herself if she say the contrary." The prince accordingly went to his sister, who owned the entire. He endeavoured in vain, for a whole afternoon, to persuade her, that her usual sincerity, on such an occasion, would be nothing better than ridiculous simplicity; that he, in justifying her in the king's eyes, had believed he spoke truth; and that, at all events, she would please his majesty better by denying, than by acknowledging her fault. "Do you wish," said the duchess, "that I should endeavour to repair one fault by committing a still greater one, and that not solely against the king? I cannot prevail on myself to deceive him, when he has the generosity to depend on my word. He who betrayed me, acted unkindly, but I will not make him pass for a calumniator, as in reality he is not such."

2. She went the following day to the court, threw herself at the king's feet, avowed her indiscretion, and assured him that she would much rather own the fault, than be justified at the expense of another.

Lewis XIV, by an act equally heroic, not only pardoned her from his heart, but granted her other favours she had not expected, and treated her ever after with the utmost distinction.

L'Ecole des Mœurs.

ADHERENCE TO TRUTH (CONTINUED).

3. Petrarch, a celebrated Italian poet, who lived about five hundred years ago, recommended himself to the confidence and affection of Cardinal Colonna, in whose family he resided, by his candour and strict regard to truth. A violent quarrel occurred in the house of this nobleman, which was carried so far that recourse was had to arms. The Cardinal wished to know the foundation of this affair; and, that he might be able to decide with justice, he assembled all his people, and obliged them to bind themselves by a most solemn oath on the Gospels, to declare the whole truth. Every one, without exception, submitted to this determination; even the Cardinal's brother was not excused. Petrarch, in his turn, presenting himself to take the oath, the Cardinal closed the book, and said, "As to you, Petrarch, your word is sufficient."

LESSON XV.

THE SIMOOM.

Sulphu'reous, *a.*, strong like brimstone. L. *sulphureus*. The L. *sulphur*, is from *holos*, G., all, and *pur*, fire.

Sat'urated, *pt.*, impregnated. L. *saturatus*, from *satis*, enough.

Suffoca'tion, *n.*, the act of choking. F. *suffocation*. L. *suffocare*, to stifle (*sub*, and *faux*, the jaws), to quell or kill by pressing the jaws together.

Rar'efied, *pt.*, subtilised or made thin. L. *rarefactus*, from *rarus*, thin, and *facio*, I make.
Convul'sions, *n.*, irregular violent motions. F. *convulsions*, from *vello*, L., to tear, to twitch.
Putrefac'tion, *n.*, rottenness. F. *putrefaction*, from *putris*, L., rotten. G. *putho*, I cause to rot.
Electric'ity, *n.*, a species of attraction and violent repulsion. F. *electricité*, from *electron*, G., amber.
Im'minent, *a.*, threatening. F. *imminent*, from *minere*, L., to hang over, ready to fall upon.
Caravan', *n.*, a body of merchants or pilgrims as they travel in the East. F. *caravane*. Per. and Tur. *caravansera* (*kervan*, and *sarai*, a house), a house at which caravans sojourn.
Inhos'pitable, *a.*, affording no refreshment nor shelter. F. and S. *inhospitable*, from *hospes*, L., a host, a stranger.

1. Arabia is frequently visited by the terrible simoom, called by the natives *shamiel*, or the wind of Syria, under whose pestilential influence all nature seems to languish and expire. This current prevails chiefly on the frontiers, and more rarely in the interior. It is in the arid plains about Bussora, Bagdad, Aleppo, and in the environs of Mecca, that it is most dreaded; and only during the intense heats of the summer. The Arabs, being accustomed to an atmosphere of great purity, are said to perceive its approach by its sulphureous odour, and by an unusual redness in the quarter whence it comes. The sky, at other times serene and cloudless, appears lurid and heavy; the sun loses its splendour, and appears of a violet colour. The air, saturated with particles of the finest sand, becomes thick, fiery, and unfit for respiration. The coldest substances change their natural qualities; marble, iron, and water, are hot, and deceive the hand that touches them. Every kind of moisture is absorbed; the skin is parched and shrivelled; paper cracks as if it were in the mouth of an oven.

2. When inhaled by men or animals, the simoom produces a painful feeling, as of suffocation. The

lungs are too rarefied for breathing, and the body is consumed by an internal heat, which often terminates in convulsions and death. The carcasses of the dead exhibit symptoms of immediate putrefaction, similar to what is observed to take place on bodies deprived of life by thunder, or the effect of electricity.

3. When this pestilence visits towns or villages, the inhabitants shut themselves up, the streets are deserted, and the silence of the night everywhere reigns. Travellers in the desert sometimes find a crevice in the rocks; but, if remote from shelter, they must abide the dreadful consequences. The only means of escaping from these destructive blasts, is to lie flat on the ground until they pass over, as they always move at a certain height in the atmosphere. Instinct teaches even animals to bow down their heads, and bury their nostrils in the sand. The danger is most imminent when they blow in squalls, which raise up clouds of sand in such quantities, that it becomes impossible to see to the distance of a few yards. In these cases, the traveller generally lies down on the lee side of his camel; but, as the desert is soon blown up to the level of its body, both are obliged frequently to rise and replace themselves in a new position, in order to avoid being entirely covered. In many instances, however, from weariness, faintness, or sleepiness, occasioned by the great heat, and often from a feeling of despair, both men and animals remain on the ground, and in twenty minutes they are buried under a load of sand. Caravans are sometimes swallowed up; and whole armies have perished miserably in these inhospitable deserts.

CABINET LIBRARY.

LESSON XVI.

THE FALLEN LEAF.

INADVER'TENTLY, *ad.*, heedlessly, from L. *verto*, I turn.
MEMEN'TO, *n.*, any object calculated to awaken memory. L. *memento*, from *memini*, I remember.
RESUME', *v.*, to recommence. L. *resumere*, from *sumo*, I take.
AG'ITATED, *v.*, disquieted (17th line); put in motion (36th line). L. *agitatus*, from *ago*, I do or drive; and this from *ago*, G., I lead.
CONTRACT'ED, *pt.*, formed. L. *contractus*, from *traho*, I draw.
VEN'ERABLE, *a.*, ancient. F. and S. *venerable*, from *venero*, L., I reverence, I honour.
DESOLA'TION, *n.*, dreariness. F. *desolation*. I. and L. *desolare*, to make solitary and desert.
ENJOY'MENT, *n.*, fruition. F. *enjouement*, from *joie*, joy.
FO'LIAGE, *n.*, leaves. L. *foliatio*, from *phullon*, G., a leaf.
PROSPER'ITY, *n.*, good fortune. F. *prosperité*, from *prosper*, L., successful, and that from (G.) *pros*, to, and *phero*, I bear or carry.

1. "THE fallen leaf!" Again and again I repeated this sentence to myself, when, after traversing the avenue for some time, I had inadvertently stept into a heap of these mementoes of the departing year. This trivial incident broke in upon a gay and buoyant train of thought; and, as for a single moment I stood fixed to the spot, the words of the prophet fell with a deep and painful meaning upon my heart.

2. I resumed my walk, and would have resumed with pleasure the train of thought that had been broken, but in vain; and when I again reached the place when the fallen leaves were collected, I made a longer pause. With how loud a voice did they speak of the end of all things! how forcibly remind me that those busy projects, which at that moment agitated my heart, would, like them, fade, and be carried away in the tide of life!

3. The leaves fade away, and leave the parent stem desolate: but, in a few short months, they will bud and bloom again. Other leaves, as gay as those were, will supply their place, and clothe the forest with as bright a green. And is it not so with the heart? We are separated from those who are now most dear to us, or they fade away into the tomb; new interests are excited, new friendships contracted, and every former image is effaced and forgotten.

4. My eye now rested on the venerable pile of building before me: it seemed but as yesterday since the master of that stately mansion stood at the gate to welcome my arrival; and now, where was he?—Gone—and for ever! The accents of his voice were never again to be heard; my eye was to behold him no more.

5. As these thoughts passed through my mind, a slight breeze for a moment agitated the naked branches: it helped to complete the work of desolation, and several of the still remaining leaves were wafted to my feet. How indiscriminately were here mingled the pride of the forest, the majestic oak, the trembling aspen, the graceful poplar, with all the tribe of inferior shrubs! Here lay all that remained of their once-gay foliage—one undistinguishable mass of decay; with no mark to point out to which they had originally belonged. And shall not death, the great leveller, reduce us to the same state of equality? The great, the noble, the learned, the beautiful, when they lay down their heads in the grave—what are they more than the mean, the lowly, and the worthless? They leave a name behind them for a short time, and then how soon are the best beloved forgotten!

6. Feelings such as these must have been felt by thousands; and whilst they serve to temper the enjoyment of prosperity, they contribute also to smooth the rugged path of life, and calm the sufferings of the wounded spirit. Since, whether one day has been bright or cloudy, spring and summer must, ere long, give place to autumn; and then comes the winter, when we, too, must fade as the leaf.

ANONYMOUS.

LESSON XVII.

FIRST COMMUNION.

COMMU'NION, *n.*, the receiving of the Blessed Eucharist. F. *communion*, from *munus*, L., a gift.

CATECHU'MENS, *n.*, persons who are yet in the first rudiments of Christianity. F. *catéchuménes*, from (G.) *kata*, on or concerning, and *echeo*, I sound.

RATIONAL (rash'-un-al), *a.*, agreeable to reason. F. *rational*, from *ratio*, L., and this from *ratus*, p. pt. of *reri*, to think.

BAPTIS'MAL, *a.*, of or pertaining to baptism. F. *baptismal*, from *bapto*, G., I wash.

CONGREGA'TION, *n.*, an assembly met to worship God in public. F. *congrégation*, from *grex*, a flock.

MON'ASTERY, *n.*, a house of religious retirement. G. *monasterion*, from *monos*, alone ;—whence also *monachos*, a monk.

SECLU'SION, *n.*, separation: from L. *secludere*, to shut in, to confine,—*se*, and *claudo*, I shut.

DEVO'TION, *n.*, piety. F. *dévotion ;* from *votum*, L., from *voveo*, I vow, I pray.

DEMEANOUR (de-me'-nur), *n.*, behaviour :—derivation uncertain.

ACCOM'PANIED' *pt.*, joined. F. *accompagner*, to attend :—of disputed origin.

1. ON the Sunday, which we call White Sunday, those children are solemnly admitted to their first Communion, whose childhood is drawing towards its close, and who are approaching the period of youth. White Sunday, (Low Sunday), is this day called, because in the first ages of the Church, the catechu-

mens, who were baptized on Holy Saturday, put on, on that day, as signs of innocence, white garments, and wore them until the Sunday after Easter. To this, the Introit, on this Sunday, alludes in the following words, from the First Epistle of St. Peter: "As new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation." This is the reason why, on Low Sunday, the children are not only admitted for the first time to the table of their Lord, but are made solemnly to renew their baptismal vows in the presence of the whole community.

2. What an all-important, beautiful, and never-to-be-forgotten day is this, thou knowest, dear youth, too well from thine own experience, to render it necessary for me to draw your attention to the subject, and if I now refer to it, it is to excite in our mutual breasts a reminiscence of early feelings; for our whole life should be a continuation of the Sunday of our first Communion.

3. For a long period prior to this event, has the pastor prepared the youth for this two-fold solemnity. In some places, as at Rome, the children spend the last ten days in a monastery allotted for the purpose, in order that, living there in seclusion from the world, from their parents and relatives, they may devote themselves to meditation, and to serious preparation for the solemn event that is to occur.

4. At last arrives the expected day. Early, the church bell gives the signal. The children assemble in the school-house; and thence, each sex apart, they proceed under the superintendence of their teachers to the church. This is a highly affecting spectacle:

the boys are clothed alike; so are the girls; the latter being mostly clad in white dresses, simple, beautiful, and modest. But the most beautiful and touching of the whole is, the expression of devotion in their countenances; the piety manifested in their gait, look, and demeanour. As they approach the church, their delicate infantine voices pour forth a hymn; and as they enter singing, the organ strikes up its sweetest notes, accompanied by a chorus, of the clearest, but, withal, the tenderest harmony, like an angelic salutation from above. Then the community joins in saluting the young members, now admitted into its bosom. At the altar, the priest stands awaiting them, robed in a long white vestment, and wearing his stole. He, also, salutes them with amiable dignity, and, after they have formed themselves round the altar, he calls their attention, in words, few, but persuasive and strong, to the important action which they are about to solemnise.

STUDENMAIER.

LESSON XVIII.

SONG OF THE CAPTIVE LARK.

1. 'Tis merry morn—the sun hath shed
His light upon the mountain-head.
The golden dews are sparkling now
On heath and hill, on flow'r and bough;
And many a happy song is heard
From every gay rejoicing bird:
But never more, alas! shall I
Soar up and sing in yonder sky.

2. Through these harsh wires I glimpse in vain,
The ray that once awoke my strain ;
In pain, while coop'd, I fret and pine,
My useless wings their strength decline.
Sad is my fate to see the stars
Pass one by one before my bars ;
And know, when dawn returneth, I
No more may sing in yonder sky.

3. Oh, barbarous you, who still can bear
This mournful doom to bid me share—
To see me droop and sadden on,
With wishful eye, from dawn to dawn ;
Beating my little breast in wo,
'Gainst these dread wires that vex me so :
And my glad passage still deny
To soar and sing in yonder sky !

4. Oh, let me fly—fly up once more !
How would my wing delighted soar !
What rapture would my song declare,
Pour'd out upon the sunny air !
Oh, let me hence depart ! in vain
I try to breathe one gladsome strain :
In this dark den, I pine, I die ;
Oh, let me fly to yonder sky !

LOGAN.

LESSON XIX.

CHURCH OF OUR LADY, NEAR BOLOGNA.

CORIN'THIAN, *a.*, the fourth of the five orders of architecture,—from *Corinth*, formerly one of the most distinguished cities of ancient Greece—now a village.

DOME, *n.*, a hemispherical arch; a cupola. F. *dome*, from *domos*, G., a house.

SANC'TUARY, *n.*, a sacred asylum; a holy place. L. *sanctuarium*, from *sanctus*, holy.

POR'TICO, *n.*, a piazza or covered walk. L. *porticus*, from *porta*, a gate.

PECU'NIARY, *a.*, consisting of money. L. *pecuniarius*, from *pecunia*, money, and that from *pecus*, a sheep. Before the invention of coin, so many sheep were given as the price of articles purchased, and probably after its invention each piece was called a *sheep*, and may have been stamped with a sheep upon it.

MON'UMENT, *n.*, a memorial. L. *monumentum*, from *monere*, to remind.

MOD'ERN, *a.*, now living. F. *moderne*, from *modô*, L., now, just now.

UNPAR'ALLELED, *a.*, unequalled; from *para*, G., by the side of, and *allelon*, each other.

FERTIL'ITY, *n.*, fruitfulness. *Fertilité*, from *ferre*, L., to bear.

ADJA'CENT, *a.*, bordering upon. F. *adjacent*, from *jacere*, L., to be near.

1. THIS church stands on a high hill, about five miles from Bologna. It is in the form of a Greek cross, of the Corinthian order, and crowned with a dome. As the people of Bologna have a peculiar devotion to the blessed Virgin, and crowds flock from all quarters to visit this, her sanctuary; for their accommodation, in all seasons and every kind of weather, a portico has been carried from the gates of the city up the hill to the very entrance of the temple, or rather to the square before it. This immense building was raised by the voluntary contributions of persons of every class in Bologna: the richer erected one or more arches, according to their means; the middling classes gave their pecuniary aid in proportion; and the poorest insisted on contributing their labour to the great undertaking. It is, in reality, a

most noble monument of public piety, and alone sufficient to prove, that the spirit and magnificence of the ancient Romans still animate the modern Italians.

2. The church is of a fine and well-proportioned form, rich in marbles, but overloaded, as we imagined, with ornaments. It is needless to add, that from such an elevation, the view is beautiful; lost on one side in the windings of the neighbouring Apennines, and extending on the other over a plain of immense extent, and unparalleled population and fertility. One circumstance struck us particularly, while on the hill. It was the end of March; the sky was clear, and the weather warm, nearly as it may be on a bright day in England in the month of May; so warm, in short, as to render the shade not only pleasing, but desirable; yet, in various parts of the hill, and near the church, the snow lay deep, and in vast masses, still likely to resist, for some time, the increasing warmth of the season; so great is the influence of such mountains as the Alps and Apennines on the climate of the adjacent countries.

EUSTACE.

LESSON XX.

THE TIGER.

TI'GER, *n.*, a fierce beast of the leonine kind, so named on account of its swiftness. L. *tigris*, which in the Medians' language signifies an arrow.

HAG'GARD, *a.*, wild, strange. F. *hagard*, untamed, from *vagus*, L., wandering; or *hagar* (Heb.), a stranger.

INSA'TIABLE, *a.*, greedy beyond measure. F. *insatiable*, from *satis*, L., enough.

EL'EPHANT, *n.*, the largest of all land animals. F. *éléphant*, L. and G. *elephas*, a word received from the Tyrians.

Rhinoç'eros, *n.*, a beast in the East Indies, armed with a horn on the nose. F. and L. *rhinoceros*, G. *rhinokeros*,—*rhin*, the nose, and *keras*, a horn.

Progeny (prod'-je-ne), *n.*, brood. L. *progenies*, from *gigno*, I beget.

Li'oness, *n.*, a she lion. F. *lionne*. *Lion* is said to be derived from *hlewan*, A.S., to roar.

Inva'der, *n.*, one who enters with hostility into the possession of another. S. *invasór*. L. *invadere*, to go in:—*vado*, I go.

Invet'erate, *a.*, obstinate, deep-rooted. L. *inveteratus*, grown old; *vetus*, old.

Hid'eous, *a.*, frightful. F. *hideux*, perhaps from *hydan*, A.S., to hide; —being such as one would hide from.

1. The form of the body usually corresponds with the nature and disposition of the animal. The tiger, with a body too long, with limbs too short, with a head uncovered, and with eyes ghastly and haggard, has no characteristics but those of the basest and most insatiable cruelty. For instinct he has nothing but a uniform rage, a blind fury; so blind, indeed, so undistinguishing, that he frequently devours his own progeny, and if she offers to defend them, he tears in pieces the dam herself.

2. The tiger is found in Malabar, in Siam, in Bengal, and in all the countries which are inhabited by the elephant and rhinoceros. Dellon, in his travels, assures us, that there is no country in India in which tigers so much abound as Malabar, that there the species are numerous, but that the largest of all is that which the Portuguese call the royal tiger, which is very rare, and is as large as a horse.

3. The species of the tiger has always been much rarer and much less generally diffused than that of the lion. Like the lioness, however, the tigress produces four or five young ones at a birth. From her nature she is fierce at all times; but when surrounded with her infant progeny, and in the smallest danger of losing them, her rage and fury become extravagant. To oppose the daring invaders of her den,

she pursues the spoiler with an enmity the most inveterate; and he, contented to lose a part in order to save a part, is frequently obliged to drop one of the cubs. With this she immediately returns to her den, and again pursues him; he then drops another; and by the time she has returned with that, he generally escapes with the remainder. Should her young be torn from her entirely, with hideous cries she expresses her agony, her despair, and follows the captor to the very town or ship in which he may have taken refuge, and dares him, as it were, to come forth.

AIKMAN'S ANIMAL KINGDOM.

LESSON XXI.

OF THE ORIGINAL INHABITANTS, GOVERNMENT, LAWS, ETC., OF IRELAND.

SCY'THIANS, *n.*, the original inhabitants of the countries N. of the Caspian and Euxine Seas and the adjacent parts of Europe. *Scythæ*, from *Scythia*,—sometimes called *Sarmatia*.

TAR'A, *n.*, the place in Meath where the convocation of the States-general of Ireland assembled triennially, thence called *Temora*. Ir. *Taragh;* sometimes called *teagh-mor*, the great house.

HERED'ITARY, *a.*, falling to one as heir. L. *hæreditarius*, from *hæres*, an heir.

BRE'HON, *n.*, one invested with judicial authority: from *brehiv*, Ir., a judge.

E'RA, *n.*, a series of years beginning from some known epoch. L. *æra:* of uncertain *etymology*.

RESTRICT'ED, *pt.*, confined, limited. L. *restrictum*, from *strictus*, tied or bound.

FOS'TERING, *n.*, nursing: from *fostrian*, A.S., to feed or nourish.

ANTIQUITY (an-tik'-kwe-te), *n.*, great age. L. *antiquitas:—antiquus* or *anticus*, ancient, is from *ante*, before.

APPEN'DAGES, *n.*, things added to other things not necessary to their essence. L. *appendices*, from *pendeo*, I hang.

BEL'FRIES, *n.*, the places where bells are hung: from *bell-an*, A.S., to bellow.

1. THERE are many accounts of the origin of the earliest inhabitants of Ireland; the most probable

belief is, that Ireland was peopled by a colony of Phœnicians, a branch of the great nation of the Scythians. Ireland was anciently divided into five kingdoms:—Ulster, Leinster, Connaught, Munster, and Meath, each of which was governed by its own prince; but the king of Meath was also paramount sovereign of all Ireland, and held his court at the palace of Tara. These kingdoms descended not from father to son by hereditary right; the succession was regulated by the law of *Tanistry*;—a law which restricted the right of succession to the family of the prince or chief; but any member of the family might be elected successor as well as the eldest son. *Tanist* was the title borne by the elected successor, during the life of the reigning prince or chief. The Tanist should be a knight, full twenty-five years old; his figure should be tall, noble, and free from blemish; he should, moreover, prove his pedigree from the Milesians, so called from *Milesius*, a celebrated hero of the Scythic race, who, with his sons, and a large colony, coming directly from Spain, settled in Ireland several centuries before our era.

2. The ancient law of Ireland was called the *Brehon Law*, the most singular feature of which was, the almost total absence of capital punishment. Murder was punished by a money fine, called an *eric*. The office of Brehon was hereditary,—being, like all other great offices in those days, restricted to certain families. A custom prevailed in those times which still exists in some degree; namely, the custom of *fostering*. The children of the chiefs and nobles were always suckled by the wives of the tenants. The link thus formed was considered as strong as the tie of actual relationship: nay, foster-brothers and foster-sisters often loved each other better than

if they had been the children of the same parents. Another custom was that of *gossippred.* The chiefs and nobles frequently became god-fathers to the children of their vassals and dependants. One good effect of these ancient customs was, that they helped, in some degree, to connect different classes in the bonds of affection with each other.

3. There are many remains of early Irish buildings; of these, the most remarkable are fifty-two round towers, of high antiquity, upon the origin and purpose of which the learned are much divided. Mr. Petrie holds that the round towers were built by Irish Christians, at different periods between the 6th and 12th centuries, as appendages to their ecclesiastical establishments, as belfries and church-castles for protection in time of danger. He grounds this opinion upon some very important facts. The first is, that the towers *never* are found unconnected with ancient churches; the next is, that the architectural features of the towers are found in the original churches with which they are connected, where such remain; and finally, that Christian emblems are on *several* of them, and others exhibit a style of architecture universally acknowledged to belong to Christian times, while all have some architectural points not seen in any known pagan remains in Ireland.

(*Altered from O'N. Daunt's Cat. of I. His. and Dub. Rev.*)

LESSON XXII.

REMARKABLE LAKES.

Por'tugal, *n.*, the ancient Lusitania, and most westerly kingdom of the European continent. The name is said to be from *Porto Calle*, the port Calle, a town formerly on the Douro.

Ridge, *n.*, a rough extended line raised above the adjoining surface. A.S. *hrycge*, from *hræc-an*, to reach, to extend.

Unfath'omable, *a.*, not to be sounded by a line. A.S. *fæthm*, a measure of six feet, from *fæthmian*, to embrace with each hand extended.

Subterra'neous, *a.*, lying under or below the surface of the earth. L. *subterraneus*,—*sub*, and *terra*, the earth.

Confirm'ed, *pt.*, strengthened by new evidence. L. *confirmatus*, from *firmus*, strong, and that from *heirmos*, G., connected.

Occa'sionally, *ad.*, occurring or falling out incidentally. F. *par occasion*, from *cadere*, L., to fall.

Extraor'dinary, *a.*, out of, or more than, what is common. F. *extraordinaire*, from *ordo*, L., I arrange.

Rum'bling, *a.*, a term applied to a hoarse, confused, continual sound. Ger. *rumpeln*, to rattle, from *hræmen*, A.S., to make a noise.

Absorb', *v.*, to swallow up. L. *absorbere*, from *sorbeo*, I suck in.

Pet'rify, *v.*, to change to stone. F. *petrifier*, from *petra*, L., a stone, and *fieri*, to cause to be.

On the top of a ridge of mountains in Portugal, called *Estrella*, there are two lakes of great extent and depth, especially one of them, which is said to be unfathomable. What is chiefly remarkable in them is, that they are calm when the sea is so, and rough when that is stormy. It is therefore probable that they have a subterraneous communication with the ocean; and this seems to be confirmed by the pieces of ships they occasionally throw up, though almost forty miles distant from the sea. There is another extraordinary lake in this country, which, before a storm, is said to make a frightful rumbling noise, that may be heard at the distance of several miles. And we are also told of a pool or fountain, called *Fervencias*, about twenty-four miles from Coimbra, that absorbs not only wood, but even the

lightest bodies thrown into it, such as cork, straws, feathers, &c., which sink to the bottom, and are seen no more. To these we may add a remarkable spring near Estremos, which petrifies wood, or rather incrusts it with a case of stone; but the most surprising circumstance is, that it throws up water enough in summer to turn several mills, whereas in winter it is perfectly dry.

Smith's Wonders.

LESSON XXIII.

INDIAN-RUBBER AND SPONGE.

Descri'bed, *pt.*, represented. L. *descriptus*, from *scribo*, I write
Ooze, *v.*, to flow or issue forth gently. *Ooze* is said to be a corruption of *eaux*, F., waters.
La'yer, *n.*, that which is spread over a surface. I. *letto*, layer. The Ger. *lagen*, is equivalent to the L. *ponere*, to put, or lay.
Flam'beaux (-bose), *n.*, lighted torches. F. *flambeaux*, from L. *flamma*, a flame.
Flex'ible, *a.*, ductile, bendable. F. *flexible*, from *flecto*, L., I bend.
Syr'inge, *n.*, a tube through which any liquor is squirted. G. *syrigx*, a pipe or reed, from *syrisso*, I hiss.
Sur'geon, *n.*, a corruption of *chirurgeon*, one who performs manual operations in the art of healing. G. *cheirourgos*,—*cheir*, the hand, and *ergon*, work.
Chem'ist, *n.*, a professor of chemistry. F. *chymiste*, probably from *chyma*, G., from *cheyein*, to pour, in reference to one who pours or mixes metals; or from *kamai*, Ar., to conceal.
Impreg'nated, *pt.*, saturated. F. *impregné*, from *prægnans*, L., (*præ genans*) full of, teeming with.
Sheath'ed, *pt.*, covered or protected: from A.S. *sceadian*, to separate or seclude; consequently, to protect, &c.

1. Indian-rubber is the hardened juice of a tree which grows in South America. It is called the *syringe-tree*, and is described as attaining a very great height, being at the same time perfectly straight, and having no branches except on the top, which is but small, covering no more than a circum-

ference of ten feet. Its leaves are green on the upper part, and white beneath. The seeds are three in number, and contained in a pod, consisting of three cells, and in each of them there is a kernel, which, being stripped and boiled in water, produces a thick oil or fat, answering the purposes of butter in the cookery of that country.

2. The Indians make incisions through the bark of this tree, chiefly in wet weather; a milky juice oozes out, which is spread over moulds of clay; when the first layer is dry, a second is put over it; this operation is repeated till the indian-rubber is of the thickness required. After this, it is placed over burning vegetables, the smoke of which hardens and darkens it. The natives apply it to various purposes; for water-proof boots, for bottles, and also for flambeaux, which give a very brilliant light, and burn for a great length of time. The principal uses to which indian-rubber is applied here, are the effacing of black-lead marks, for water-proof shoes, for balls, flexible tubes, syringes, and other instruments used by surgeons and chemists. Cloth of all kinds may be made to resist water if impregnated with the fresh juice of the syringe-tree. The bottoms of ships are sometimes sheathed with indian-rubber, cut very thin; it is said to preserve them from the injuries of shell-fish.

3. Sponge is a marine production; it was formerly supposed to be a vegetable, but the opinion now generally entertained is, that it is a habitation constructed by a little worm, one of the species considered to occupy the lowest rank in the animal kingdom. It is found adhering to various marine substances at the bottom of the sea, especially in the

Mediterranean, and is procured by divers, who are early trained to this employment. Sponge absorbs fluids rapidly, and yields them again when compressed. It was frequently saturated with wine and myrrh, and given to persons suffering the punishment of crucifixion, in order to deaden the sense of pain, and subdue the intolerable thirst which is the consequence of their agony.

MAYO.

LESSON XXIV.

THE TRAVELLER AT THE SOURCE OF THE NILE.

1. IN sunset's light, o'er Afric thrown,
   A wand'rer proudly stood
Beside the well-spring, deep and lone,
   Of Egypt's awful flood:
The cradle of that mighty birth,
So long a hidden thing to earth!

2. He heard its life's first murmuring sound,
   A low mysterious tone;
A music sought, but never found,
   By kings and warriors gone;
He listen'd—and his heart beat high—
That was the song of victory!

3. The rapture of a conqueror's mood
   Rush'd burning through his frame,—
The depths of that green solitude
   Its torrents could not tame;
Though stillness lay, with eve's last smile,
Round those far fountains of the Nile.

4. Night came with stars :—across his soul
There swept a sudden change ;
E'en at the pilgrim's glorious goal,
A shadow dark and strange
Breathed from the thought, so swift to fall
O'er triumph's hour—*And is this all?*

5. No more than this !—what seem'd it now
First by that spring to stand?
A thousand streams of lovelier flow
Bathed his own mountain-land!
Whence, far o'er waste and ocean track,
Their wild, sweet voices call'd him back.

6. They call'd him back to many a glade,
His childhood's haunt of play,
Where brightly through the beechen shade
Their waters glanced away ;
They call'd him, with their sounding waves,
Back to his fathers' hills and graves.

7. But, darkly mingling with the thought
Of each familiar scene,
Rose up a fearful vision, fraught
With all that lay between ;
The Arab's lance, the desert's gloom,
The whirling sands, the red simoom !

8. Where was the glow of pow'r and pride?
The spirit born to roam?
His alter'd heart within him died
With yearnings for his home !
All vainly struggling to repress
That gush of painful tenderness.

9. He wept—the stars of Afric's heaven
Beheld his bursting tears,
E'en on that spot where fate had given
The meed of toiling years!—
O happiness! how far we flee
Thine own sweet paths in search of thee!

MRS. HEMANS.

§ 2. LESSON I.

HOLLANDTIDE.

HOL'LANDTIDE, *n.*, All-hallown; the time about All Saints' day. A.S. *halgian*, separated from common use; and *tid*, a season.

ARREST'ED, *v.*, captivated, seized. F. *arrêté*, from *ad-restare*, L., to stop or stay. A.S. *rest-an*, to rest.

FATIGUE (-teeg'), *n.*, weariness. F. *fatigue*, from *fatim*, L., excessively, and *ago*, I drive.

AB'STINENCE, *n.*, temperance in food: in general, forbearance of certain kinds of meat or drink. F. *abstinence*, from *abtenere*, L., to hold or keep from.

ENGROSS'ED, *pt.*, occupied or filled. F. *engrosser*, to get large—*gros* (from *crassus*, L., fleshy), big.

DISSIPA'TION, *n.*, scattered attention; thoughtlessness. F. *dissipation*, from *dissipo*, L., I scatter.

SUPERSTITION (-stish'-), *n.*, an endeavouring to acquire a knowledge, a cure, or the like, by such means as can have no natural effect; also, the observance of dreams, omens, &c. F. and S. *superstition*, excess or disorder in worship, from *sisto* or *sto*, L., I stand.

MUM'MERIES, *n.*, tricks, fooleries. F. *mommeries*, so called from the sport of *momes* (G.) or mockers. *Momos* was the god of carping, and even the make-game of his fellow-gods.

MISSIONARIES (mish'-), *n.*, men sent to preach the Gospel. F. *missionnaires*, from *mitto*, L., I send.

AN'ECDOTES, *n.*, unpublished narratives or incidents of private life. F. *anecdotes*, from *anekdotos*, G.,—*a*, not, *ek*, from, and *dotos*, given, from *didomi*, I give.

1. ALL was now ready. The "snap-apple" cross was hung up, the fire blazed cheerfully, and every countenance was bright with expectation of the com-

ing mirth, when a knock at the yard door diverted for a moment the attention of all from what was going forward. The door was opened without delay, and a figure entered, on which all eyes were instantly riveted. His person was tall and majestic; a long beard, half grey with years, descended upon his breast; his head and feet were bare; in his right hand he carried a staff, while a rosary, with beads of an extraordinary size, was made fast to a leathern girdle at his side. But there was something in the aspect and demeanour of the stranger, which, even more than the singularity of his dress, arrested the attention of the company, and produced for the moment a pause of respectful silence. His countenance, though pale and worn by fatigue, or the effects of habitual abstinence, had on it a spiritual expression of mildness and peace, that awakened the interest and esteem of the beholder, and his easy, unpretending address seemed to indicate that he had known what the world calls "better days," although a sentiment of religion prevented all appearance of repining. He appeared like one whose mind was so engrossed by some one prevailing idea, that it required an effort to direct his attention, even for an instant, to any other subject.

2. "It seems to me, sir," said one of the company, "that our amusements do not afford you much satisfaction." "They do not give me any, sir," replied the stranger. "And pray what great harm do you see in a little innocent amusement of this kind, where it interferes with no duty, and affords no room for vice or criminal dissipation?" "Sir," replied the stranger, "you mistake my disposition, if you think I am an enemy to all innocent amusement. To say nothing of the detested superstitions, there is some-

thing in the senseless, unmeaning mummeries customary at this season, which seems to me but ill adapted to do honour to the solemn fast and vigil which we this night celebrate. And apart from this mere silliness, or the evil which they occasion to ignorant minds, I confess I cannot understand how a Christian can esteem it a rational amusement to invoke the aid of an evil spirit even in jest. I know that similar practices have ever been regarded by the Church with horror. One fact, however, cannot be denied, that an evening could be spent quite as amusingly, and much more profitably, without them.

3. "I spent this night twelve months," he continued, "in the house of a respectable family in another county, and will tell you how they passed it. The master and mistress had their kitchen crowded with their poor neighbours. They had no snap-apple, nor nuts, nor beans; but they had a good fire, and good books, and they read something that was at the same time amusing and instructive, either from the history of the Church, or the wonderful lives of missionaries in various parts of the globe; or else they conversed freely on some point of Christian doctrine or morals, and sometimes gave interest to the subject by anecdotes and stories; and I assure you, many went home from that Hollandtide a great deal better instructed in their religion and its duties than when they came, and by no means discontented, either, on the score of amusement."

G. Griffin.

LESSON II.

THE JOURNEY TO BETHLEHEM.

ORIEN'TAL, *a.*, eastern. F. *oriental*, from *orein*, G., to rise; because in the east the sun rises.

ANTIÇ'IPATE, *v.*, to foresee and prevent. L. *anticipare*,—*ante*, before, *capere*, to take.

ARTISAN', *n.*, a tradesman. F. *artisan*, from *ars*, L., skill.

RE'GAL, *a.*, royal, kingly. L. *regalis*, from *rego*, I rule.

DESCENT', *n.*, birth, extraction. F. *descente*, from *scando*, L., I climb.

ESCORT'ED, *v.*, attended by guards from place to place. F. *escorté*, guarded. The *n. scorta* (I.), is traced to *dirigere*, to direct.

MANIFESTA'TION, *n.*, publication. F. *manifestation*. *Manifestus* (L.), is palpable, evident,—such as might, as it were, be felt by the hand. L. *manus*, the hand, and *festus*, the ob. *pt.* of *fendere*, to strike on or against.

CONSUMMA'TION, *n.*, accomplishment. F. *consommation*, from *summus*, L., the utmost.

EM'PEROR, *n.*, a monarch superior in rank to a king. F. *empereur*, from *impero*, L., I command, I reign.

1. A LITTLE group is seen to advance slowly, from the mean and obscure village of Nazareth, on its way to Bethlehem, the regal city. None of the pride and circumstance of oriental travelling distinguishes its progress; no swelling retinue of menials and dependants surrounds it, to anticipate the wants and minister to the gratifications of their masters; no well-appointed train of camels follow, to convey the provisions and conveniencies, almost indispensable in such a journey.

2. A poor artisan, with affectionate solicitude, alone guides the steps of the humble beast, whereon rides a tender female, apparently unfit, by her situation, to undertake so long and fatiguing a pilgrimage. Where they arrive for the night's repose, no greeting hails them, no curiosity gazes on them; when they depart to renew their toil, no good wishes are heard to cheer and encourage them on their way.

Humble, meek, and unpretending, they are passed unsaluted at every step, by the crowds, who, boasting the same descent, scorn to acknowledge them as members of the regal stock, and hasten forward to secure every accommodation, till they leave this tender maid, and her coming offspring, no roof but a stable, and no cradle but a manger.

3. And yet, not even the ark of the covenant, when it marched forth to victory over the enemies of God, escorted by the array of Levites, and greeted by the plaudits of the assembled nation; not even *it* moved with half that interest to heaven, or half that promise to earth, with which this humble virgin advances, bearing within her bosom in silence and neglect, the richest work which the Almighty had yet made, and the most miraculous benefit which his wisdom had yet devised. Upon this little group the angels attended, with care more tender than they have for the ordinary just, lest they should dash their foot against a stone: for on its safety depend the fulfilment of prophecy, the consummation of the law, the manifestation of God's truth, and the redemption of the world. In *it* are centred all the counsels of Heaven, since the creation of man; for *it* the whole land has been put into movement; and the Roman emperor issued his mandate from the throne of the world, solely that this maid might be brought to Bethlehem of Juda, in order that from it might come forth, in fulfilment of prophecy, the Ruler who should govern the people of God.

DR. WISEMAN.

LESSON III.

HYMN OF THE CITY.

1. Not in the solitude
Alone, may man commune with heaven, or see
Only in savage wood
And sunny vale, the present Deity;
Or only hear his voice
Where the winds whisper, and the waves rejoice.

2. Even here do I behold
Thy steps, Almighty! here amidst the crowd
Through the great city roll'd,
With everlasting murmur deep and loud—
Choking the ways that wind
'Mongst the proud piles, the work of human kind.

3. Thy golden sunshine comes
From the round heavens, and on their dwelling lies,
And lights their inner homes;
For them thou fill'st with air th' unbounded skies,
And givest them the stores
Of ocean, and the harvest of its shores.

4. Thy spirit is around,
Quick'ning the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng—
Like the resounding sea,
Or like the rainy tempest, speaks of thee.

5. And when the hours of rest
Come like a calm upon the mid-sea brine,

Hushing its billowy breast;
The quiet of that moment too is thine:
It breathes of Him who keeps
The vast and helpless city while it sleeps.

BRYANT.

LESSON IV.

SNOW HOUSES.

COM'FORTABLE, *a.*, agreeably convenient. F. *confortatif*, from *fortis*, L., strong, fair, &c.

DIAM'ETER, *n.*, the straight line which, passing through the centre of any figure, *measures* or divides it into two equal parts. L. *diameter*, from (G.) *dia*, through, and *metron*, a measure.

TENA'CIOUS, *a.*, cohesive; having particles disposed to stick or keep together. F. *tenace*, from *tenere*, L., to keep, to hold.

RECTAN'GULAR, *a.*, right-angled, *i. e.*, having angles of 90°. F. *rectangulaire*, from *angulus*, L., a corner.

CON'ICAL, *a.*, like a cone, which is a solid figure having a circular base, and gradually decreasing to a point. F. *conique*, from *conus*, L., and *konos*, G., a cone,—the fruit of the fir-tree.

OPERA'TION, *n.*, performance. F. *operation*, from *opus*, L., a work.

CONSTRUC'TION, *n.*, form, structure. F. *construction*, from *struo*, L., I build.

TRANSLU'CENCY, *n.*, imperfect transparency, partially admitting rays of light, so that light, not objects, appears through. L. *luceo*, I shine, from the ob. G. *luke*, light.

TRANSMIT'TED, *v.*, sent out. L. *transmissus*, from *mitto*, I send.

SUPE'RIOR, *a.*, more beautiful or attractive. S. and L. *superior*, from *super*, above or over.

1. THE winter habitations of the Esquimaux,—an uncivilised people of North America,—are built of snow, and, judging from one that I saw constructed the other day, they are very comfortable dwellings. The Esquimaux having selected a spot on the river where the snow was about two feet deep, and sufficiently compact, commenced by tracing out a circle, twelve feet in diameter. The snow in the interior of the circle was next divided with a broad knife,

which had a long handle, into slabs three feet long, six inches thick, and two deep. These slabs were tenacious enough to admit of being moved about without breaking, or even losing the sharpness of their angles, and they had a slight degree of curvature, corresponding with that of the circle from which they were cut. They were piled upon each other exactly like courses of hewn stone, around the circle which had been traced out; and care was taken to smooth the beds of the different courses with the knife, and to cut them, so as to give the wall a slight inclination inwards. The dome was closed somewhat suddenly and flatly, by cutting the upper slabs in a wedge-form, instead of the more rectangular shape of those below. The roof was about eight feet high, and the last aperture was shut up by a small conical piece. The whole was built from within, and each slab was cut so, that it retained its position without requiring support, until another was placed beside it, the lightness of the slabs greatly facilitating the operation.

2. When the building was covered in, a little loose snow was thrown over it, to close up every chink, and a low door was cut through the wall with the knife. A bed-place was next formed, and neatly faced up with slabs of snow, which were then covered with a thin layer of fine branches, to prevent them from being melted by the heat of the body. At each end of the bed, a pillar of snow was erected, to place a lamp upon; and lastly, a porch was built before the door, and a piece of clear ice was placed in an aperture cut in the wall, for a window.

3. The purity of the material of which the house was framed, the elegance of its construction, and the

translucency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to that of a marble building.

CAPTAIN FRANKLIN.

LESSON V.

FOUNDATIONS OF KNOWLEDGE.

MIN'ERAL, *n.*, matter dug out of mines. F. *mineral*, from *minare*, L., to lead; *to mine*, means to lead a way under ground (in search of metals, &c.)

PERCEP'TION, *n.*, notion, idea. F. *perception*, from *percipere*, L.,—*per*, and *capere*, to take.

PHYS'ICAL, *a.*, natural. L. *physicus*, from *phusus*, G., nature, from *phuo*, I produce.

GRAV'ITY, *n.*, tendency to the centre. F. *gravité*, from *gravis*, L., heavy.

INER'TIA, *n.*, inactivity, heaviness. L. *inertia*,—*iners*, not active, from *ars*, power, skill.

PHYSIOL'OGY, *n.*, a searching out of the nature of things. F. *physiologie*, from (G.) *phusis*, nature, and *logos*, a discourse.

ARITH'METIC, *n.*, the science of numbers. S. and L. *arithmetica*, from *arithmos*, G., number.

GEOM'ETRY, *n.*, a measuring of the earth; technically, restricted to that science applied to the measurement of extension. I. S. L. and G. *geometria*, from (G.) *ge*, the earth, and *metrein*, to measure.

AR'BITRARY, *a.*, capricious; depending on no rule. L. *arbitrarius*;—of unsettled etymology.

METHOD'ICAL, *a.*, systematical (way or course of). G. *methodos*, *method*, from *meta*, with, and *hodos*, a way.

1. EVERY man may be said to begin his education, or acquisition of knowledge, on the day of his birth. Certain objects, repeatedly presented to the infant, are after a time recognised and distinguished. The number of objects thus known, gradually increases, and, from the constitution of the mind, they are soon associated in the recollection, according to their resemblances, or obvious relations. Thus, sweetmeats, toys, articles of dress, &c., soon form distinct classes in the memory and conception.

2. At a later age, but still very early, the child distinguishes readily between a *mineral* mass, a *vegetable*, and an *animal*, and thus his mind has already noted the three great classes of natural bodies, and has acquired a certain degree of acquaintance with *natural history*. He also soon understands the phrases, "a falling body," "the force of a moving body," and has, therefore, some perception of the great physical laws of gravity and inertia.

3. Having seen sugar dissolved in water, and wax melted round the wick of a burning candle, he has learned some phenomena of chemistry. And having observed the conduct of the domestic animals, and of the persons about him, he has begun his acquaintance with physiology and the science of mind. Lastly, when he has learned to count his fingers and his sugar-plums, and to judge of the fairness of the division of cake between himself and his brothers, he has advanced into arithmetic and geometry.

4. Thus, within a year or two, a child of common sense has made a degree of progress in all the great departments of human science, and, in addition, has learned to name objects, and to express feelings, by the arbitrary sounds of language. Such, then, are the beginnings or foundations of knowledge, on which future years of experience or methodical education must rear the superstructure of the more considerable attainments, which befit the various conditions of men in a civilised community.

5. The most complete education, as regards the mind, can only consist of a knowledge of natural history, and of science, and a familiarity with language. As regards the body, it consists of the formation of various habits of muscular action, performance

on musical instruments, drawing and painting, and other exercises of utility or amusement. By reviewing a complete table of such matters, each man may see at once what he can know, and what it may suit his particular condition to study.

ARNOTT

LESSON VI.

THE CASSIQUE.

MO'TIVE, *n.*, that which incites to action. F. *motif*, from *moveo*, L., I move.

AE'RIAL, *a.*, capable of flying through the air. L. *aerius*, from *aer*, G., the air.

SUCCESSION (-sesh'-), *n.*, an uninterrupted series or course. F. *succession*, I. and L. *suc-cedere*, to go under; *cado*, I yield.

GREGA'RIOUS, *a.*, going in flocks like partridge. L. *gregarius*, from *grex, gregis*, a flock.

IM'ITATE, *v.*, to mimic. L. *imitor*, from *mimeomai*, G., I copy.

COL'ONISTS, *n.*, the persons composing the colony, and who had left their mother country to cultivate that of their adoption. F. *colonie*, a colony, from *colo*, L., I till.

CHORISTERS (kwire'-), *n.*, songsters of the grove. F. *choristes*, from *chorus*, L., and *choros*, G., a number of singers, from *chairein*, to rejoice.

PEN'DULOUS, *a.*, hanging. L. *pendulus*, from *pendere*, to hang or suspend.

SYM'METRY, *n.*, an agreeable apportionment of parts or members; a measured proportion. L. and G. *symmetria*, from *metron*, G., a measure.

ORNITHOL'OGY, *n.*, the natural history of birds. G. *ornithologos;*—*ornithos*, of a bird, and *legein*, to discourse.

1. ONE bird, however, in Demerara, is not actuated by selfish motives; that is the *cassique:* in size, he is larger than the starling; he courts the society of man, but disdains to live by his labours. When nature calls for support, he repairs to the neighbouring forest, and there partakes of the store of fruits and seeds, which she has produced in abundance for her

aërial tribes. When this repast is over, he returns to man, and pays the little tribute which he owes him for his protection. He takes his station on a tree close to his house, and there, for hours together, pours forth a succession of imitative notes. His own song is sweet, but very short. If a toucan be yelping in the neighbourhood, the cassique drops his song and imitates him; then he will amuse his protector with the cries of the different species of the woodpecker; and when the sheep bleat, he will distinctly answer them; then comes his own song again; and if a puppy dog or a Guinea-fowl interrupt him, he takes it off admirably, and by his different gestures during the time, you would conclude that he enjoys the sport.

2. The cassique is gregarious, and imitates any sound he hears with such exactness, that he goes by no other name than that of *mocking-bird* among the colonists. At breeding time, a number of these pretty choristers resort to a tree near the planter's house, and from its outside branches weave their pendulous nests. So conscious do they seem that they never give offence, and so little suspicious are they of receiving any injury from man, that they will choose a tree within forty yards from his house, and occupy the branches so low down, that he may peep into their nests. A tree in Warratilla Creek affords a proof of this.

3. The proportions of the cassique are so fine, that he may be said to be a model of symmetry in ornithology. On each wing he has a bright yellow spot; his belly and half the tail are of the same colour; all the rest of the body is black; his beak is the colour of sulphur, but it fades in death, and requires the

same operation as the bill of the toucan to make it keep its colour.

4. The ease, elegance, and rapidity of his movements, the animation of his eye, and the intelligence he displays in listening to and laying up lessons from almost every species of the feathered creation within his hearing, are really surprising, and mark the peculiarity of his genius. This bird is easily domesticated and taught artificial tunes.

WATERTON.

LESSON VII.

THE DESERTED VILLAGE.

1. SWEET Auburn! loveliest village of the plain,
Where health and plenty cheer'd the labouring swain;
Where smiling spring its earliest visit paid,
And parting summer's ling'ring bloom delay'd;
Dear lovely bow'rs of innocence and ease,
Seats of my youth, when every sport could please;
How often have I loiter'd o'er thy green,
Where humble happiness endear'd each scene!

2. How often have I paused on ev'ry charm,
The shelter'd cot, the cultivated farm,
The never-failing brook, the busy mill,
The decent church, that topp'd the neighb'ring hill,
The hawthorn bush, with seats beneath the shade,
For talking age and weary pilgrims made!

3. How often have I blest the coming day,
When toil remitting, lent its turn to play;

And all the village-train, from labour free,
Led up their sports beneath the spreading tree;
While many a pastime circled in the shade,
The young contending as the old survey'd;
And many a gambol frolick'd o'er the ground,
And sleights of art and feats of strength went round!

4. And still, as each repeated pleasure tired,
Succeeding sports the mirthful band inspired;
The dancing pair, that simply sought renown,
By holding out to tire each other down;
The swain mistrustless of his smutted face,
While secret laughter titter'd round the place.
These were thy charms, sweet village! sports like these,
With sweet succession taught e'en toil to please;
These round thy bow'rs their cheerful influence shed;
These were thy charms—but all these charms are fled.

GOLDSMITH.

THE DROWNING FLY.

1. IN yonder glass behold a drowning fly;
Its little feet how vainly does it ply!
Its cries we hear not, yet it loudly cries,
And gentle hearts can feel its agonies?
Poor helpless victim—and will no one save?
Will no one snatch thee from the threat'ning wave?
Is there no friendly hand—no helper nigh,
And must thou, little struggler—must thou die?

2. Thou shalt not, whilst this hand can set thee free;
Thou shalt not die, this hand shall rescue thee!
My finger's tip shall prove a friendly shore;
There, trembler, all thy dangers now are o'er;

Wipe thy wet wings and banish all thy fear:
Go, join thy num'rous kindred in the air;
Away it flies, resumes its harmless play,
And lightly gambols in the golden ray.

3. Smile not, spectators, at this humble deed;
For you, perhaps, a nobler task's decreed:
A young and sinking family to save;
To raise the infant from destruction's wave!
To you, for help, the victims lift their eyes:
Oh! hear, for pity's sake, their plaintive cries;
Ere long, unless some guardian interpose,
O'er their devoted heads the flood may close!

ANON.

LESSON VIII.

ON RESPECT FOR THE AGED, AND ON POLITENESS.

GEN'TLEMAN, *n.*, one born or descended of a good family, and supposed to inherit the virtues or *generous* qualities of such family. *Gentle* is, therefore, applied to denote the possession of such qualities as affability, politeness, freedom from coarseness or vulgarity, &c. F. *gentilhomme,—gent*, from *gens*, L., which meant among the Romans *race* or *surname;* and every male heir was styled a *gentilis*, or a *gentleman*, of such a race or family.

INVI'TED, *pt.*, beckoned to. L. *invitatus*, from *invito*, I bid to come.

EMBAR'RASSMENT, *n.*, perplexity, confusion. F. *embarras,—barre*, an obstruction, from L. *vara*, a bar, by the change of the initial letter.

SUPERSEDES', *v.*, dispenses with; sets aside. L. *supersedere*, to sit upon, to make void, from *sedeo*, I sit.

PERPET'UATED, *pt.*, continued without intermission. F. *perpétué*. Etymology uncertain.

SUPERCIL'IOUS, *a.*, haughty, overbearing. L. *superciliosus*. *Supercilium*, the eyebrow (*super* and *ciliæ*, the eye-lids), haughtiness, disdain; manifested by the contraction or drawing together of the eyebrows.

AFFECTA'TION, *n.*, an artificial show or display. F. *affectation*, from *facio*, L., I do or make.

REBUKE', *v.*, to reprehend, to reprimand. F. *reboucher*, to stop up (*re*, and *bouche*,—L. *bucca*,—the mouth), that is, to chide into silence.

URBAN ITY, *n.*, agreeable or cheerful civility. F. *urbanité.* L. *urbanus*, of or belonging to a city;—*urbs*, a city.
POLITE'NESS, *n.*, gentility, elegance of manners, good breeding. F. *politesse*, from *polio*, L., I polish, I smooth, I adorn.

1. RESPECT FOR THE AGED.—It happened at Athens, during a public representation of some play, exhibited in honour of the state, that an old gentleman came too late for a place suitable to his age and quality. A number of young men, who observed the difficulty and confusion the poor old gentleman was in, made signs to him, that they would accommodate him, if he came where they sat. The good man bustled through the crowd accordingly; but when he came to the seats to which he was invited, the jest among the young fellows was, to sit close, and expose the confusion and embarrassment of the old man to the gaze of the whole audience. The frolic went round all the benches reserved for the Athenians. But, on those occasions, there were also particular places set apart for strangers. When the good man, covered with confusion, came towards the boxes appointed for the Lacedemonians, these honest, though less-instructed people, rose from their seats, and, with the greatest respect, received the old gentleman among them. The Athenians, being suddenly touched with a sense of the Lacedemonians' virtue and their own misconduct, gave a thunder of applause; and the old man cried out, "The Athenians understand what is good, but the Lacedemonians practise it."

ADDISON.

2. POLITENESS.—Care should be taken to cultivate, in all intercourse with friends, gentle and obliging manners. It is a common error to suppose, that familiar intimacy supersedes attention to the lesser

duties of behaviour; and that, under the notion of freedom, it may excuse a careless, or even a rough demeanour. On the contrary, an intimate connexion can only be perpetuated by a constant endeavour to be pleasing and agreeable. The same behaviour which procures friendship, is absolutely necessary to the preservation of it. Let no harshness, no appearance of neglect, no supercilious affectation of superiority be encouraged in the intercourse of friends. A tart reply, a proneness to rebuke, a captious and contradictory spirit, are often known to embitter domestic life, and to set friends at variance; it is only by continuing courtesy and urbanity of behaviour, that we long preserve the comforts of friendship.

3. You must often have observed, that nothing is so strong a recommendation, on a slight acquaintance, as politeness; nor does it lose its value by time or intimacy, when preserved as it ought to be, in the nearest connexions and strictest friendships.

4. In general, propriety of behaviour must be the fruit of instruction, of observation, and reasoning; and it is to be cultivated and improved like any other branch of knowledge or virtue. Particular modes and ceremonies of behaviour vary in different places. These can only be learned by observation on the manners of those who are best skilled in them. But the principles of politeness are the same in all places. Wherever there are human beings, it must be impolite to hurt the temper or pain the feelings of those with whom you converse. By raising people up, instead of mortifying and depressing them, we make ourselves so many friends in place of enemies.

MRS. CHAPONE.

LESSON IX.

LIFE OF OUR LORD.

INCARNA'TION, *n.*, the act of assuming or putting on a fleshly, human, mortal body. F. *incarnation*, from *caro, carnis*, L., flesh.

NATIV'ITY, *n.*, birth, issue into life. L. *nativitas*, from *natum*, p. *pt.* of *nasci*, to be born.

ESPOUS'ED, *pt.*, married. F. *épousé*, from *spondere*, L., to promise, to betroth.

PURIFICA'TION, *n.*, a ceremony performed by the Hebrew women after the birth of their child. F. *purification*, from *purus*, L., pure, from *pur*, G., fire.

RESURREC'TION, *n.*, revival from the dead; in a spiritual sense, as here applied, a rising from the death of sin to the life of sanctifying grace. F. *résurrection*, from *re-surgo*, L.,—*re*, and *surgo*, I rise.

RETIRE'MENT, *n.*, privacy, retiredness. F. *retirement*, from *traho*, L., I draw.

REVELA'TION, *n.*, discovery or communication of sacred and mysterious truths. F. *révélation*. L. *re-velare*, to discover, to uncover, from *velum*, a veil, a covering.

TES'TIMONY, *n.*, public evidence. L. *testimonium*, from *testis*, a witness.

WON'DERFUL, *a.*, admirable, strange, astonishing. A.S. *wundor*, to wonder, probably from *wenden*, to turn,—in allusion to the effort of the mind to understand what has struck it with surprise or wonder.

TE'TRARCH, *n.*, the governor of one of four parts of a district or province. G. *tetrarches*, from *arche*, government, *tetras*, four.

1. THE incarnation of our Divine Redeemer in the womb of his Virgin Mother, was effected by the power of the Holy Ghost. In what year of the world the Saviour was born cannot now be exactly determined; but the most probable opinion is, that his nativity should be placed four years beyond our present computation. This, however, is certain, that in the reign of the emperor Augustus, and of Herod the Great, king of Judea, "the Word was made flesh, and dwelt amongst us."

2. Mary, the virgin who gave birth to Jesus, and

Joseph, to whom she had been espoused, were both of the royal house of David. Scarcely had our Lord been born, when he showed that he came not to reign amidst earthly wealth and magnificence, although it was He, to whom every knee should bend. For when God "bringeth his first-begotten into the world, he saith, And let all the angels of God adore him."—(*Heb.* i. 6.)

3. This happy event was first announced to shepherds, who were keeping their night-watches at Bethlehem; and to them—the poor—the Gospel was first preached. From the poor also were they chosen, who were sent forth to bear to the nations the tidings of salvation; that all, who had eyes to see, might see, that God chooses the weak ones of this world for his mighty works, and that not from human prudence or human labour, but from him, come all wisdom, all power, and all grace.

4. According to the Mosaic law, the divine Infant was circumcised on the eighth day after his birth, and was named Jesus. And when the days of purification were ended, and his mother appeared in the temple with her Son, a venerable and devout man, named Simeon, prophesied, that he should be placed for the resurrection of many, and as a sign to be contradicted. Then came kings from distant lands in the east, and inquired in Jerusalem for the newborn King of the Jews. Hereupon, Herod trembled, and all Jerusalem with him, and, to free himself from his fears, he resolved upon the murder of the innocents. All the male children of two years of age and under, in Bethlehem, and around it, were slain. But Jesus was taken, by the command of God, into Egypt, where he remained until the death

of the tyrant. After this event, he and his mother were conducted again by Joseph into the land of Israel, where they resided in domestic retirement, and where "the child grew in wisdom, in age, and in grace, before God and men."

5. That this wisdom was not acquired or learned in the schools of the Jewish masters, but drawn from the highest and purest of heaven's founts, Jesus gave proof, when, in the twelfth year of his age, he stood in the temple of Jerusalem, and filled the minds of all around him with wonder, at his knowledge and at his answers.

6. In the thirtieth year of his age, Jesus appeared amongst the Jews, as the teacher and author of the Christian religion. In the mean time, John, the son of the priest Zachary, whose birth and life had been most wonderful, came forth from his wilderness. This man, who, according to the declaration of the Most Wise, was the greatest of those who had been born of women, stood as the medium-point between the new and the old Testaments, and as a necessary link in the chain of divine revelation. Rejecting the proffered honour of being reputed Elias, or even the Messias, he proclaimed aloud, with a voice from the wilderness, that the kingdom of the Messias was at hand,—that Jesus of Nazareth was the promised Redeemer,—that his kingdom was not national, nor of this earth. Our Lord, before the commencement of his teaching, was baptized by John, in the Jordan. His eternal Father then spoke; and whilst John, as man, bore testimony to his divine Mission, Almighty God confirmed it by miracles from heaven. At this period, Tiberius was emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, tetrarch of

Galilee, and Perea; and Philip, his brother, tetrarch of Idumea, Trachonitis, and Abilene.

DÖLLINGER.

LESSON X.

LIFE OF OUR LORD (CONTINUED).

BENEV'OLENCE, *n.*, a will or wish for the happiness or good of others. L. *benevolentia;—bene*, well or good, *volo*, I will, I wish.

HUMIL'ITY, *n.*, a virtue, which makes us think and act agreeably to our own nothingness, and with a view of pleasing God. F. *humilité*. L. *humilis*, humble, low, from *humus*, the ground, the earth.

TIMID'ITY, *n.*, timorousness. F. *timidité*, from *timeo*, L., I fear.

INTER'PRETER, *n.*, an expounder. L. *interpres*, said to be an abbreviation of *interpartes*,—because originally an agent between parties; afterwards an expositor.

TRIBU'NAL, *n.*, the seat of a judge in the court of justice. F. and L. *tribunal*, from *tribus*, L., a tribe or ward. Anciently the people of Rome were divided into three sections, with a magistrate over each. This magistrate was thence called a *tribune*, and the place or seat where he gave judgment, a *tribunal*.

ADJU'RED, *pt.*, put upon oath of a prescribed form. F. *adjuré*, from *juris*, L., right, law, justice.

BLAS'PHEMY, *n.*, speaking evil of God or his Saints:—in this place, an indignity to God by claiming a participation in the Divine nature. F. *blasphème*, from *phemi*, G., I speak or say.

CHAS'TISEMENT, *n.*, punishment. F. *châtiment*, from *castigo*, L., I punish,—and this from *kastos*, G., a stick or cudgel.

REDEM'PTION, *n.*, ransom, restoration. F. *redemption*, from *redimo*, L., I redeem: *re*, and *emo* (according to some, from G. *emos*, mine), I purchase.

ASCEN'SION, *n.*, the visible self-elevation, or ascent of our Blessed Saviour into heaven from the summit of Mount Olivet. F. *ascension*, from *scando*, L., I mount.

1. WE must suppose the history of our blessed Redeemer to be sufficiently known by all. Avoiding all earthly splendour and worldly comforts, followed by a few chosen friends, unknown and persecuted by the rich and the noble as by the lowest of the people, he spent three years in acts of heavenly benevolence, and in imparting eternal truths to men. He taught the reconciliation of man with God, through faith,

and love, founded upon humility; for those who love honours cannot believe in him.

2. He has himself left us a brief history of his life in these words (*Mat.* xi. 5): "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them, and blessed is he who shall not be scandalised in me." And when the bitterness of his enemies had reached its highest point, he went with gladness to meet the sufferings that brought redemption and salvation to man.

3. It is a just observation, but one which redounds not to our honour, that men oftentimes love that which is evil and wicked, and that which is honourable and virtuous they will hardly believe of each other. Thus, the enemies of the Most Holy found believers and followers, and He was despised, blasphemed, and murdered. A mind and a life opposed to the thoughts and ways of the earth, must necessarily have come in violent conflict with the world. "He was in the world, and the world knew him not; he came unto his own, and his own did not receive him." There were a few who followed him, but it was in timidity and fear; the powerful, on the contrary, and the many, incited by the interpreters of the law, by the priests and the pharisees, rose up against him and sought his death.

4. He knew and foretold his sufferings. One of the chosen twelve was seduced to betray his Master, who, bound as a criminal, was led away to the tribunal of the high priest. When solemnly adjured to confess if he were the Son of God, he answered, "I am." Then did the assembled priests, and scribes, and members of the council, condemn him, as guilty

of blasphemy and worthy of death. From the Jewish court, which had lost, under the Romans, the power of death, he was borne away to the governor, Pilate, who, after unfeeling scorn, and severe chastisement, condemned the acknowledged innocent and just man to death. He died, in the thirty-third year of his life upon earth, derided by the Romans and Jews, the most disgraceful death of the cross, and between two thieves. His bones were not broken—the ordinary usage after such a death; but, to prove that he was dead, a soldier opened his side with a spear. The body was buried in honour by a disciple: a guard was placed around the tomb, and a seal upon the stone.

5. On the third day he appeared again in life to his apostles. The truth of his religion could not be weakened by his violent and cruel death, but rather confirmed; and the end of his incarnation—the redemption of man and his reconciliation with God—promoted.

6. He remained forty days with his disciples, instructing them in the nature of his kingdom, their sacred duties and future labours. There is nothing, however, expressed in the Gospel, more than the general command to teach, to baptize, and to observe all things whatsoever he had commanded them. Of those who believed in him, Jesus had chosen twelve, whom he admitted as the favoured witnesses of his own words and works. These, with the exception of the betrayer, he left as his representatives on earth. There were also seventy-two disciples closely connected with him; they, also, after his ascension, preached the Gospel, but with less ample powers than the apostles.

7. All these, or many of them ("they who were come together,"—*Acts*, i. 6), assembled with Jesus, near Bethania, at the end of the forty days; and whilst they were looking upon him, he raised his hands and blessed them, and was borne away into heaven.

DÖLLINGER.

LESSON XI.

THE NATURAL PHILOSOPHY OF CHILDREN.

CAPAÇ'ITY, *n.*, the power of containing. F. *capacité*, from *capio*, L., I hold, I take.

ADMI'RING, *pt.*, wondering at, or regarding with admiration. *Admirans*, L., from *mirus*, strange, wonderful.

BEAU'TIES, *n.*, those qualities which are agreeable to the senses, as colour, form, and motion, and their various combinations. F. *beauté*, comeliness, from *bellus*, L., beautiful.

PHYS'ICS, *n.*, natural philosophy. L. *physicæ*, from *phusis*, G., which is from *phuo*, I produce.

PHILOS'OPHY, *n.*, love of wisdom; as here applied, general principles of knowledge and science, physical and moral. L. and G. *philosophia;—philos*, loving, and *sophia*, wisdom.

CURIOS'ITY, *n.*, inquisitiveness, inclination to inquiry. F. *curiosité*, from *cura*, L., concern, care.

RECREA'TION, *n.*, amusement; whatever contributes to reanimate or refresh. F. *récréation*, from *recreare*, L., to re-create, or give life again;—*creo*, I create.

FERMENT'ED, *pt.*, heated internally, and thereby made to swell. F. *fermenté*. L. *fermentum*, a ferment, supposed to be a contraction of *fervimentum*, from *fervere*, to warm, or to be, or cause to be warm.

VER'DANT, *a.*, green. L. *viridis*, from *virere*, to be green, to flourish or grow.

FOR'TIFIED, *pt.*, defended. F. *fortifié*, from *fortis*, L., strong, hardy.

So I call the study of nature, which scarcely requires anything besides the eyes, and for this reason falls within the capacity of all persons, even of children. It consists in attending to the objects with which nature presents us, in considering them with care, and admiring their different beauties, but with-

out searching out their causes, which properly belongs to the physics of the learned. I say, that even children are capable of it, for they have eyes, and do not want curiosity; they ask questions and love to be informed; and here we need only awaken and keep up in them the desire of learning and knowing, which is natural to all mankind. Besides, this study, if it is to be called a study, instead of being painful and tedious, is pleasant and agreeable; it may be as a recreation, and should usually be made a diversion. It is inconceivable, how many things children are capable of, if all the opportunities of instructing them were laid hold of, with which they themselves present us. A garden, the country, a palace, are all so many books, which may be open to them; but they must have been taught and accustomed to read in them. Nothing is more common amongst us than the use of bread and linen. How seldom do children know how either of them is prepared; through how many hands the corn and flax must pass before they are changed into bread and linen! The same may be said of cloth, which bears no resemblance to the wool whereof it is formed, any more than paper, to the rags which are picked up in the streets; and why should not children be instructed in these wonderful works of nature and art, which they every day make use of without reflecting upon them? It is very agreeable to read in Tully's treatise of Old Age, the elegant description which he gives of the growth of corn. It is admirable how the seed, fermented and softened by the warmth and moisture of the earth, which kindly retains it in her bosom, sends forth at first a verdant point, which, fed and nourished from the root, raises itself by degrees, and erects a hollow stalk, strengthened with knots; how

the ear, enclosed in a kind of case, insensibly grows in it, and at last shoots forth in admirable form, fortified with bearded spikes, which serve it as a guard against the injuries of the small birds. But, to view this wonder itself with our own eyes, to follow it attentively through all its different changes, and pursue it till it comes to perfection, is quite another spectacle. A careful master will find in this exercise the means of enriching the mind of his disciple with a great number of useful and agreeable ideas, and by a proper mixture of short reflections, will, at the same time, take care to form his heart, and lead him by the path of nature to religion.

ROLLIN.

LESSON XII.

HYMN TO THE B. V. MARY.

1. AVE MARIA! blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus, holy Dove?

2. Ave Maria! Mother bless'd!
To whom caressing and caress'd
Clings the eternal Child;
Favour'd beyond archangel's dream
When first on thee with tenderest gleam
Thy new-born Saviour smiled.

3. Ave Maria! Thou whose name
All but adoring love may claim,

Yet may we reach thy shrine:
For he, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine.

4. Bless'd is the womb that bore Him! bless'd
The bosom where his lips were press'd,
And blessed too are they
Who hear his word and keep it well,
The living homes where Christ shall dwell,
And never pass away.

KEBLE.

PROVIDENCE.

As a fond mother her young group beholds,
And with a burning heart above them bends;
One kisses on the brow—one to her bosom folds,
Whilst one enclasps her knee, one from her foot depends;
And to their looks, sighs, attitudes, attends,
Whatever wants or wishes they unfold,
To this a glance, to that a gift extends;
And smiles or frowns, but never waxes cold.
Thus watcheth *Providence* with sleepless eyes,
And comforts one, and one with hope implants,
And lists to all, and aid to all supplies;
Or should she seem insensate to our wants,
Because unask'd, the boon alone denies,
Or feigns denial—and denying grants.

From FILICAJA.

LESSON XIII.

THE ZEALOUS CHILD.

VIL'LAGES, *n.*, small collections of rustic houses in the country. F. *villages*, from *villa*, L., a house in the country, or a farm-house, with its appendages.

SUR'NAME, *n.*, the name added to the Christian name. F. *surnom*, from (L.) *super*, and *nomen*, name.

COMBI'NED, *v.*, united in design. F. *combiné*, from (L.) *con*, and *binus*, two.

COUN'TENANCE, *n.*, the face, system of the features. F. *contenance*, the visage, the continence, keeping, or composure of the face, from *teneo*, L., I hold.

INGENU'ITY, *n.*, ingenuousness, that is, openness, candour; now generally used as equivalent to ingeniousness, *i. e.*, subtilty, cleverness. F. *ingenuité*, from L. *genius*, from *gigno*, I beget.

SUAV'ITY, *n.*, sweetness. F. *suavité*, from *suavis*, L., sweet.

APOS'TLE, *n.*, one sent; applied by way of eminence to those whom our Lord commissioned or *sent* to preach the Gospel to all nations: it is often applied to persons who do "the work of an apostle,"—by labouring with extraordinary zeal for the conversion or sanctification of souls. L. *apostolus;* G. *apostolos*, from *apo*, and *stello*, I send.

MOD'ESTY, *n.*, reserve, decorum; a graceful bashfulness, the effect of an humble estimate of oneself, not of vulgarity or timidity. F. *modestie*, from *modus*, L., measure; modesty being the measure of what is decent or becoming.

DOCIL'ITY, *n.*, tractableness, readiness to learn. F. *docilité*, from *doceo*, L., I teach.

ANGEL (ane'-jel), *n.*, applied particularly to the heavenly spirits; and figuratively to such as are extremely beautiful, innocent, or modest. L. *angelus;* G. *aggelos* (*pro. angelos*, *g* hard), a messenger.

1. THE district in which we now are, contains a great many villages, at the foot of a mountain, which the Arabs call *Jabel Chek*, that is, the mountain of the old man, a name which they gave it, because, for the most part of the year, it is covered with snow. On our arrival, we went to the house of a convert, an acquaintance, from whom we expected a warm reception. We were not disappointed; he received us with joy and affection.

2. As soon as he heard that the missionaries were

waiting, he ran with haste to the door to receive us. He immediately took each of us by the right hand, which after he had kissed, he placed upon his head as a mark of respect. He then addressed the priest by whom I was accompanied, in terms such as these: "My father, thou art welcome; at the very time that thou wert coming, I had thee in my heart; the blessing of Heaven has descended, and together with thy friend, enters my dwelling in thy company; I look upon this moment as the happiest of my life: come in, my father, come into my dwelling, where thou mayest command and must be obeyed."

3. After the first interchange of civility, we were conducted to a large apartment, in which a great many persons were assembled. They kissed our hands in the same manner as the master of the house had done before.

4. We took notice, among these Christians, of a very young child, not apparently more than five years old, who, having come up to us, went on his knees to beg our blessing. His baptismal name was John, and he was surnamed by his parents "The Riches of God." It is the custom of this country for the head of the family to give each child a surname soon after its birth. "The Riches of God" was one of those fine characters, in which nature and grace seem to have combined, to impart, by his means, happiness and comfort to a Christian family. To a fine countenance and a charming ingenuity, he added a natural suavity of disposition, and an ardent desire of information. He asked us many questions on religious subjects; and, with a pleasing importunity, which is always delightful to a missionary of God, he entreated us to instruct him. Being aware that I

was to be catechist in this new mission, I was convinced immediately how serviceable he would likely be to me.

5. Whilst my companion went to visit the sick and afflicted, I assembled the children, and taught them the catechism. "The Riches of God" soon became a young apostle. He went to all the places where the children usually played, and collected them together. God gave efficacy to the words of the young missionary; his play-fellows followed him. At the head of his little troop he came into the chapel, with his eyes cast down and hands joined. "Father," said he, "teach us to know and love the great God of whom you preach." His conduct inspired all the rest with a degree of modesty and docility. I could scarcely believe myself in the midst of unsteady children. They were rather like so many little angels, the sight of whom awakened the most tender affections, and excited me even to tears. But we were soon to separate from them; more pressing demands obliged our superiors to withdraw us.

6. I cannot tell the reluctance with which we parted from so precious a little flock, or their regret when we were about to leave them. They bedewed us with their tears. The delights which we felt amongst them, are some of those choice consolations which God bestows even in this life on those who labour in his service, more, however, to animate their zeal, than to reward their exertions.

LETTRES EDIFIANTES.

LESSON XIV.

PROGRESS OF CIVILISATION.

INHAB'ITANT, *n.*, one who resides or dwells in a place. F. *habitant*, from *habitare*, L., to dwell, to have, to hold.

AM'ITY, *n.*, friendship. F. *amitié*, from *amo*, L., I love.

TER'RITORY, *n.*, the compass of land or country belonging to a tribe; a district. L. *territorium*, from *terra*, the earth.

RUDE, *a.*, coarse, uncivilised. F. and I. *rude*, from *rudis*, L., or A.S. *ræthe*, fierce; or more probably from *hreow*, crude, raw.

EXULTA'TION, *n.*, rapturous delight. F. *exultation*, from *salio*, L., I leap, or bound.

CEN'TURY, *n.*, a hundred years. L. *centuria*, from *centum*, a hundred —a hundred of anything.

PAT'RIMONY, *n.*, a paternal inheritance. F. *patrimoine*;—L. *pater*, father, and *mony* or *monium*, a termination—probably the same as *ment* in testa*ment* (anything *meant* or intended to testify): a patri*mony* may, therefore, be *meant* to nourish, to maintain, &c.

ED'ITOR, *n.*, a publisher; he that prepares or revises any work for publication. F. *editeur*, from *e-dere*, L., to give out, to publish.

HISTO'RIAN, *n.*, a writer of facts or events. F. *historien*, from (G.) *histor*, one who knows.

EQUA'TOR, *n.*, a great circle on the globe, so called, because *equally* distant from the poles, and dividing the *sphere* into two *equal* parts. L. *equator*, from *æquus*, even, equal;—G. *eikos*, similar, like.

1. THE condition of the present inhabitants of this country is very different from that of their forefathers. These, generally divided into small states or societies, had few relations of amity with surrounding tribes, and their thoughts and interests were confined very much within their own little territories and rude habits. Now, however, every one sees himself a member of one vast, civilised society, which covers the face of the earth, and no part of the earth is indifferent to him.

2. In England, a man of small fortune may cast his regards around him, and say with truth and exultation, "I am lodged in a house that affords me comforts which even a king could not command

some centuries ago. There are ships crossing the seas in every direction, to bring what is useful to me, from all parts of the earth.

3. "In China, men are gathering the tea-leaf for me; in America, they are planting cotton for me; in the West-India islands they are feeding silk-worms for me; in Saxony they are shearing the sheep to make me clothing. At home, powerful steam-engines are spinning and weaving for me, and making cutlery for me, and pumping the mines, that minerals, useful to me, may be procured.

4. "My patrimony is small, yet I have post-coaches running day and night on all roads to carry my correspondence; I have roads, and canals, and bridges, to bear the coal for my winter fire; nay, I have protecting fleets and armies around my happy country, to secure my enjoyments and repose.

5. "Then, I have editors and printers, who daily send me an account of what is going on throughout the world, among all these people who serve me; and in a corner of my house, I have books, the miracle of all my possessions, more wonderful than the wishing-cap of the Arabian Tales, for they transport me instantly, not only to all places, but to all times. By my books, I can conjure up before me, to vivid existence, all the great and good men of antiquity; and for my individual satisfaction, I can make them act over again the most renowned of their exploits: the orators declaim for me; the historians recite; the poets sing: in a word, from the equator to the pole, and from the beginning of time until now, by my books, I can be where I please."

6. This picture is not overcharged, and might be much extended; such being the miracle of God's

goodness and providence, that each individual of the civilised millions that cover the earth, may have nearly the same enjoyments, as if he were the single lord of all.

ARNOTT.

LESSON XV.

TIME AND ETERNITY.

1. FOR, stretch to life's extremest span
   The brilliant course of earthly pleasure,
   How looks the space assign'd to man,
   Lost in the vast eternal measure!

2. Rank, fortune, love, earth's highest bliss,
   All life can yield, of sweet or splendid,
   Are but a thing that scarcely is,
   When lo! its mortal date is ended!

3. So swift is time, so briefly lost
   The fleeting joys of life's creation,
   What seems the present, is the past,
   Before the mind can mark its station.

4. On earth we hold the spirit blest,
   That learns to bear affliction cheerly,
   And what we call, and fancy rest,
   Is brief annihilation merely.

5. 'Tis vain to say in youthful ears,
   Time flees, earth fades, with all its pleasures;
   The ardent heart attentive hears,
   But nought of transient counsel treasures.

6. 'Tis heavenly grace alone, my child,
The fruit of prayer attending duly,
Can firmly stem the tumult wild,
Of earthly passion rising newly.

7. Then shall we for so brief a world,
A speck in nature's vast dominion,
With hope's high banner basely furl'd,
Return to earth with slothful pinion?

8. Forbid it truth, forbid it love,
The faithless thought untold should perish,
Forbid it all we hope above,
And all on earth we know and cherish.

G. Griffin.

LESSON XVI.

OF THE FIXED STARS.

Tutor—Charles—James.

Charles.—The delay occasioned by our long walk, has afforded us one of the most brilliant views of the heavens that I ever saw.

James.—It is uncommonly clear; and the longer I keep my eyes fixed upwards, the more stars seem to appear; how is it possible to number those stars? and yet I have heard that they are numbered, and even arranged in catalogues according to their apparent magnitude. Pray, sir, explain to us how this business was performed.

Tutor.—This I will do with great pleasure, some

time hence; but at present I must tell you, that in viewing the heavens with the naked eye, we are very much deceived as to the supposed number of stars that are any time visible. It is generally admitted, and on good authority too, that there are never more than one thousand stars visible to the sight, unassisted by glasses, at any one time, and in one place.

James.—What! can I see no more than a thousand stars if I look all around the heavens? I should suppose there were millions.

Tutor.—This number is certainly the limit of what you can at present behold; and that which leads you, and persons in general, to conjecture that the number is so much larger, is owing to an optical deception.

James.—Are we frequently liable to be deceived by our senses?

Tutor.—We are, if we depend on them *singly;* but where we have an opportunity of calling in the experience of one sense to the aid of another, we are seldom subject to this inconvenience.

Charles.—Do you not know, that if you place a small marble in the palm of the left hand, and then cross the second finger of the right hand over the first, and in that position, with your eyes shut, move the marble with those parts of the two fingers at once, which are not accustomed to come into contact with any object at the same time,—that the one marble will appear to the touch as two? In this instance, without the assistance of our eyes, we should be deceived by the sense of feeling.

Tutor.—This is to the point, and shows that the

judgment formed by means of a single sense is not always to be depended upon.

James.—But that has nothing to do with the false judgment which we are said to form about the number of stars.

Tutor.—You are right; it does not immediately concern the subject before us, but it may be useful as affording a lesson of modesty, by instructing us that we ought not to close our minds against new evidence that may be offered on any topic, notwithstanding the opinions we may have already formed. You say, you see millions of stars; whereas, the ablest astronomers assert, that with the naked eye you cannot at one time see so many as a thousand.

Charles.—I should, indeed, have thought with my brother, had you not asserted the contrary; and I am anxious to know how the deception happens, for I am sure there must be a great deception somewhere, if I do not at this time behold very many thousands of stars in the heavens.

Tutor.—You know that we see objects only by rays of light which proceed from them in every direction. And you must, for the present, give me credit when I tell you, that the distance of the fixed stars from us is immensely great, consequently the rays of light have to travel this distance, in the course of which, especially in their passage through our atmosphere, they are subject to numberless *reflections** and *refractions*. By means of these, other rays of light come to the eye, every one of which, perhaps, impresses upon the mind the idea of so

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* *To reflect*, is to revert or bend back; and *to refract*, is to break back, or to break the continuity of a line; as a ray, &c.

many separate stars. Hence arises that optical fallacy, by which we are led to believe, that the stars which we behold are innumerable.

LESSON XVII.

THE VAMPIRE.

TAL'ON, *n.*, the claws or bony substance affixed to the feet of animals. F. and S. *talon*, from *talus*, L., the postern or heel bone.

MEM'BRANE, *n.*, the upmost thin skin of anything; a web of several sorts of fibres, interwoven together for the covering and wrapping up of some parts. F. *membrane*, from *membrana*, L., so called because it covers the members.

PERPENDIC'ULARLY, *ad.*, in the direction of a straight line up and down; so as to cut another line at right angles. F. *perpendiculairement*, from *pendeo*, L., I hang.

QUES'TIONED, *pt.*, interrogated. F. *questionné*, from *quæro*, L., I ask, I seek.

SAN'GUINARY, *a.*, bloody. F. *sanglant*, from *sanguis*, L., blood.

DEBIL'ITY, *n.*, weakness, feebleness. F. *debilité*, from *debilis*, L. (*de* and *habilis*), weak.

QUAD'RUPED, *n.*, a four-footed animal. L. *quadrupes*,—*quatuor*, four, and *pedes*, feet.

FAB'ULOUS, *a.*, feigned. F. *fabuleux*, from *fari*, L., to speak.

SOL'ITARY, *a.*, single. F. *solitaire*, from *solus*, L., alone, or *all one*.

ABAN'DONED, *a.*, forsaken. F. *abandonné; abandonner*, to give up or over, to desert. The root is either from the A.S. *abannan*, to denounce, or *bindan*, to bind, or put under bond.

1. THE *vampire* is chiefly found in South America; it is about the size of a squirrel, and its wings, when extended, measure four or five feet. It has a sharp black nose, large and upright ears, the tongue pointed, the talons very crooked and strong, and no tail. At the end of the nose, it has a long, conic, erect membrane, bending at the top, and flexible. They vary in colour, some being entirely of a reddish brown, others dusky. They live on flesh, fish, and fruit, and are peculiarly fond of blood. The vampire of India, and that of South America, I consider distinct

species. I have never yet seen a bat from India with a membrane rising perpendicularly from the end of its nose; nor have I ever been able to learn that bats in India suck animals, though I have questioned many people on this subject. I could only find two species of bats in Guiana with a membrane rising from the nose. Both these kinds suck animals and eat fruit; while those bats without a membrane on the nose, seem to live entirely upon fruit and insects, but chiefly on the latter.

2. A gentleman, by name Walcott, lived far up the river Demerara. While I was passing a day or two at his house, the vampires sucked his son, some of his fowls, and his jack-ass, which was the only quadruped he had brought with him into the forest. The poor ass was doomed to be a prey to these sanguinary imps of night; and I saw, by his sores and apparent debility, that he would soon sink under his afflictions. Although I was so long in Dutch Guiana, visited the Orinoco and Cayenne, ranged through part of the interior of Portuguese Guiana, still I could never find out how the vampires actually draw the blood. I should not feel so mortified at my total failure in attempting the discovery, had I not made such diligent search after the vampire, and examined his haunts.

3. Europeans may consider as fabulous the stories related of the vampire; but, for my own part, I must believe in its powers of sucking blood from living animals, as I have repeatedly seen both men and beasts that had been repeatedly sucked; and, moreover, I have examined very minutely their bleeding wounds. Wishful of having it in my power to say that I had been sucked by the vampire, and not

caring for the loss of ten or twelve ounces of blood, I frequently and designedly put myself in the way of trial. But the vampire seemed to take a personal dislike to me; and the provoking brute would refuse to give my claret one solitary trial, though he would tap the more favoured Indian's toe, in a hammock within a few yards of mine. For the space of eleven months, I slept alone on the loft of a wood-cutter's abandoned house in the forest; and though the vampire came in and out every night, and I had the finest opportunity of seeing him, as the moon shone through apertures where windows had once been, I never could be certain that I saw him make a positive attempt to quench his thirst from my veins, though he often hovered over the hammock.

WATERTON.

LESSON XVIII.

SHIPWRECK OF THE CHILDREN OF HENRY I.

AMBITION (-bish'-), *n.*, desire of power, honour, or command. F. *ambition*, from *ambire*, L., to go round (in search of honours, &c.)

COMPELL'ED, *pt.*, forced. L. *compellatus*, from *pello*, I drive.

INVES'TITURE, *n.*, the act of giving possession. F. *investiture*, from *vestis*, L., a garment.

DUTCH'Y, *n.*, a territory that has a duke for its sovereign. F. *duché*. F. *duc*, and L. *dux*, a duke, a leader, from *duco*, L., I lead. *Duke* in these countries is a mere title of honour.

INTOXICA'TION, *n.*, inebriation, drunkenness. The I. *intossicare*, to poison, is from *toxicum*, L., and this, according to some, from *toxon*, G., a bow, in allusion to the matter with which arrows (shot from a bow) were sometimes poisoned.

IN'FLUX, *n.*, an inflowing. L. *influxus*, from *fluo*, and this from *phluo*, G., I flow.

SITUA'TION, *n.*, position; the circumstances in which one is placed. F. *situation*, from *situs*, L., situate.

MUL'TITUDE, *n.*, a crowd. F. *multitude*, from *multus*, L., many.

CATAS'TROPHE, *n.*, concluding event; a revolution or change of circumstances. F. S. and G. *catastrophe*; G. *cata* or *kata*, and *strophe*, a turning, from *strepho*, I turn.

MEL'ANCHOLY, *n.*, a depressed or dejected state of mind. L. *melancholia*, from *melan*, G., black, and *chole*, bile.

1. THE ambition of Henry was now gratified. His foreign foes had been compelled to solicit peace; his Norman enemies had been crushed by the weight of his arms; and if further security were wanted, it had been obtained by the investiture of the dutchy of Normandy, which had been granted to his son William. After an absence of four years, he resolved to return in triumph to England, November, 1120.

2. At Barfleur he was met by a Norman mariner, called Fitz-Stephen, who offered him a mark of gold, and solicited the honour of conveying him in his own vessel, "The White Ship." It was, he observed, new, and manned with fifty of the most able seamen. His father had carried the king's father, when he sailed to the conquest of England; and the service by which he held his fee, was that of providing for the passage of his sovereign.

3. Henry replied, that he had already chosen a vessel for himself; but that he would confide his son and his treasures to the care of Fitz-Stephen. With the young prince (he was in his eighteenth year) embarked his brother Richard, and his sister Adela, the earl of Chester and his countess, the king's niece, sixteen other noble ladies, and one hundred and forty knights. They spent some hours on deck, in feasting and dancing, and distributed three barrels of wine among the crew; but the riot and intoxication which prevailed about sunset, induced the most prudent to quit the vessel and return to the shore.

4. Henry had set sail as soon as the wind would permit. William, after a long delay, ordered Fitz-Stephen to follow his father. Immediately every sail

was unfurled, every oar was plied; but amid the music and revelling the care of the helm was neglected, and "The White Ship" struck against a rock, called the *Catteraze.* The rapid influx of the water admonished the gay and heedless company of their alarming situation. By Fitz-Stephen, the prince was immediately lowered into a boat, and told to row back to the land; but the shrieks of his sister recalled him to the wreck, and the boat sunk under the multitude that poured into it. In a short time the vessel itself went down, and three hundred persons were buried in the waves.

5. A young nobleman, Geoffry de l'Aigle, and Berold, a butcher of Rouen, alone saved themselves by clinging to the top of the mast. After a few minutes, the unfortunate Fitz-Stephen swam towards them, inquired for the prince, and being told that he had perished, plunged under the water. Geoffry, benumbed by the cold of a November night, was soon washed away, and as he sank, uttered a prayer for the safety of his companion. Berold retained his hold, and was rescued in the morning by a fishing-boat, and related the particulars of this doleful catastrophe.

6. Henry had arrived at Southampton, and frequently expressed his surprise at the tardiness of his son. The first intelligence was conveyed to Theobald of Blois, who communicated it to his friends, but dared not inform the king. The next morning, the fatal secret was revealed by a young page, who threw himself in tears at his feet. At the shock, Henry sank to the ground, but recovering himself, affected a display of fortitude which he did not feel. He talked of submission to the dispensations of Provi-

dence; but the wound had penetrated deep into his heart: his grief gradually subsided into a settled melancholy; and it is said, that from that day he was never observed to smile.

7. Matilda, the wife of the prince, by the death of her husband, became a widow at the age of twelve, within six months after their marriage. By Henry she was treated with the affection of a parent, but at the demand of her father, returned to Anjou, and ten years afterwards put on the veil in the convent of Fontevraud.

LINGARD.

LESSON XIX.

HUMILITY, THE FOUNDATION OF PATIENCE.

GRANDEE', *n.*, a man of great rank or power. I. and S. *grande* (grandee), through the F. *grand*, great, from *grandis*, L., great, large, magnificent.

FRIEND, *n.*, one joined to another in mutual benevolence and intimacy. A.S. *freond*, and Go. *frigonds*, the latter from *frigon*, to love.

COMPASSION (-pash'-), *n.*, commiseration, painful sympathy. F. *compassion*, from *patior*, L., I suffer.

OMISSION (-mish'-), *n.*, a neglect of duty. F. *omission*, from L. *omittere* (*ob* and *mittere*), to put by, lay aside, &c.

RESIGNA'TION, *n.*, a submission to the Divine Will, which implies a renunciation of one's own. F. *résignation*. L. *resignare*, to undo the sign or seal, and hence to annul the instrument, and thereby yield up what had been granted under seal;—from *signum*, a sign.

PRIVA'TION, *n.*, the want or absence of something. F. *privation*. L. *privare*, to deprive, or take away, from *privus*, bereft, particular, peculiar.

CONVIC'TION, *n.*, convincement. F. *conviction*, from *vinco*, L., I conquer:—to convince or convict (in argument), is to overcome, to vanquish.

TEMPTA'TION, *n.*, a hard trial, or proof of fidelity. F. *tentation*, from *tento*, L., I try.

INSIN'UATE, *v.*, to steal in imperceptibly. L. *insinuare*, to creep in secretly;—*in*, and *sinus*, the bosom.

PUSILLANIM'ITY, *n.*, faintheartedness, cowardice. F. *pusillanimité*. L. *pusillanimus*, little-minded, from *pusillus*, weak, little,—and *animus*, the mind.

1. The holy Francis Borgia, who, before the death of his consort, had been duke of Gandia, and one amongst the proudest of Spain's grandees, was one day (now a religious), passing through his native city, clothed in the humble habit of his society, when he was met by a nobleman, a friend of his earlier years, who gazed upon him with wonder and compassion, and thus at length addressed him: "How does this new kind of life please you, my friend?"—"Well," answered Francis, with a cheerful smile. "But," continued the other, "how can you endure this long and wearying journey on foot? You have been accustomed to better things. Who now provides for you a becoming apartment, or a wholesome repast?"

2. "For all this," replied the saint, "I am well provided. I meet with the best of entertainment and of food, and at night I always find the softest couch. My servant and my courier attend carefully to these things."

3. "How so? you are alone."

4. "I have sent them onwards before me. But that you may more fully comprehend how this preparation is made for me, know, that at the dawn of each morning, when I elevate my heart to God, and think of my actions and omissions during the coming day, I then form the resolution of receiving with resignation all the privations, contradictions, troubles, and sufferings, which it may please my God to send me, in the full conviction that I merit them all, and far greater than these, by my sins. This thought is the servant that I send before me, and as I find everything around me better than I deserve, I con-

sider myself entertained and served in the best possible manner."

5. Happy is the Christian, who, at the commencement of each day, has such a servant in attendance at his side. "Count it all joy when you shall meet with temptations; knowing, that the trying of your faith worketh patience; and patience hath a perfect work." Trials which are involuntary are much more profitable than humiliations of choice, in which self-love easily insinuates itself. Such therefore, as Providence sent, the saint most cheerfully embraced. Consequently, he that is true to his faith, and cherishes sincere humility in his heart, beholds the trials of his faith advancing against him: he prepares to meet them, and seeks not, by impatience or pusillanimity, to descend from his cross, but strengthens himself by the contemplation of the great Master of patience, Jesus Christ, upon his cross on Calvary.

BUTLER.

LESSON XX.

THE WADDING TREE.

DISPOSITION (-zish'-), *n.*, particular inclination or tendency. F. *disposition*, from *pono*, L., I put, place, or lay.

FILE, *n.*, a line or row. F. *file*, from *filum*, L., a thread.

INDENT'ED, *pt.*, made unequal at the edge like a row of teeth. F. *endenté*, from *dens*, L., a tooth.

OB'LONG, *a.*, longer than broad or wide. F. *oblong*, from *ob*, L., and *longus*, long.

DOWN, *n.*, elastic feathers, which, when pressed down, rise up again: the term is applied to other substances (as in this place), having the softness of such feathers. Ger. *dunen*, from *dunsen*, to swell, to rise.

COMPOSED', *pt.*, constituted, or made up of. F. *composé;* from the same root as "Disposition."

EXTREM'ITY, *n.*, the end; the farthest or extreme point relatively to another point. F. *extrémité*, from *extra*, L., beyond, on the outside.

ADHE'SIVE, *a.*, tenacious, sticking:—a quality in substances composed of particles which not only unite together, but attach themselves to other substances. F. *adhérent*, from *hæreo*, L., I stick.

ISSUES (ish'-), *v.*, flows out. F. (ob.) *issir*, to pass out, from *exire*, L., to go.

LUS'TRE, *n.*, brilliancy, clearness. F. and S. *lustre*, from *luere*, L., to cleanse, to clear from.

1. THE tree which bears the wadding, or that species of fine cotton which is used in cushions, the lining of morning gowns, and for other purposes, grows abundantly in Siam, in the open country, and without culture.

2. Of this tree there are two very different species. The large wadding-tree (of which there are also two kinds) resembles the walnut-tree in the form and disposition of its branches. The trunk is generally straighter and higher, and not unlike that of the oak. The bark is covered in certain parts with a species of thorns, short and thick at the base, which are ranged in files, and set extremely close. The leaves observe a mean between those of the walnut and chesnut. They grow in fives; their stems or stalks, which are very short, adhering to a sixth, which they possess in common, and which is often more than a foot in length. The blossom is of the shape and size of an ordinary tulip, but it has thicker leaves, and they are covered with a kind of down, which feels somewhat rough to the touch. The cup is of a clear green, sprinkled with black, and shaped like that of the hazel-nut, except that it is not so much notched and fringed at the top, it being only a little indented in some parts.

3. All this is common to both species of the large wadding-tree. As to the fruit, or more properly

speaking, the case which contains the wadding, it is of an oblong-shape, like that of the banana fig.

4. The second or rather the third species of wadding-tree is much less in size than the two already described. Its leaves are covered on both sides with short and very soft down. The pod, which encloses the wadding, is composed of two tubes, terminating in a point at either extremity, and joined together. They are usually of the length of nine or ten, and sometimes even twelve inches, and of the thickness of the little finger. If opened while they are green, a very white and adhesive milk issues forth, and the wadding is found within, pressed close, with many yellowish grains, of an oblong form.

5. A species of wadding is cultivated in the West Indies, and there called the cotton of Siam, because the grain or seed was brought from that country. It is of an extraordinary fineness, even surpassing silk in softness. It is sometimes made into hose, which, for lustre and beauty, are preferred to silk ones. They sell at from ten to fifteen crowns a pair, but there are very few made unless for curiosity.

LETTRES EDIFIANTES.

LESSON XXI.

PORCELAIN TOWER, NANKIN.

OR'NAMENT, *n.*, embellishment. F. *ornament*, from *orno*, L., I adorn.

PŌR'CELAIN, *n.*, china-ware. F. *porcelaine*, from *cella*, L., a cell, and so called because believed to be buried in cells: but some say it is derived from *porcelana* (Por.), which means a *cup;* because the Portuguese were the first who traded to China, and the chief articles they brought from it were *cups*.

OCTAG'ONAL, *a.*, having eight angles and sides. F. *octogone*, from (G.) *okto*, eight, and *gonia*, a corner, an angle.

Pyr'amid, *n.*, a structure broad at the base, and gradually diminishing to a point, like a torch-flame:—in geometry, a figure whose base is a polygon, and sides triangles, the several points of which meet in one. F. and S. *pyramide*, from (G.) *pyr* or *pur*, fire.

Sum'mit, *n.*, the loftiest point, the top. L. *summitas*, from *summus*,—a contraction of *supremus*, the highest.

Balustrade', *n.*, a row of small columns, called *balusters*. Balustrade (vulgarly, banisters) means the row of little pillars supporting the guard or handrail of a staircase. F. *balustrade*. I. *balaustro*, a small pillar, said to be from *balaustion*, G., a flower of the wild pomegranate-tree; probably from a resemblance in the workmanship.

Grate, *n.*, a kind of framed net-work or lattice. I. *grata*, *crates*, L., a crate, a hurdle of rods.

Niche, *n.*, a recess or hollow in a wall. F. *niche;* from *nidus*, L., a nest, a shelf.

Embel'lish, *v.*, to beautify. F. *embellir*, from *bellus*, L., beautiful.

Em'pire, *n.*, the region over which dominion is extended. F. *empire*, from *paro*, L., I order, I prepare.

Without the gates of several great cities in China there are lofty towers, which seem chiefly designed for ornament, and for taking a view of the adjacent country. The most remarkable of these towers is that of Nankin, called the porcelain tower, from its being entirely covered with porcelain tiles, beautifully painted. It is of an octagonal figure, contains nine stories, and is about two hundred feet high, being raised on a very solid base of brick work. The wall at the bottom is at least twelve feet thick; and the building gradually diminishes to the top, which is terminated by a sort of spire or pyramid, having a large golden ball, or pine-apple, on its summit. It is surrounded by a balustrade of rough marble, and has an ascent of twelve steps to the first floor, whence one may ascend to the ninth story, by very narrow and incommodious stairs, each step being ten inches deep. Between every story there is a kind of penthouse or shed on the outside of the tower, and at each corner are hung little bells, which, being agitated by the wind, make a pleasant jingling. Each story is formed by large pieces of timber, and

boards laid across them. The ceilings of the rooms are adorned with paintings; and the light is admitted through windows made of grates or lattices of wire. There are, likewise, many niches in the wall, filled with Chinese idols; and a variety of ornaments embellishing the whole, renders it one of the most beautiful structures in the empire. It has now stood above 350 years, and yet appears to have suffered but little from the wasting hand of time.

SMITH'S WONDERS.

LESSON XXII.

VISION OF BALTASSAR.

1. THE king was on his throne,
The satraps thronged the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Jŭdah deem'd divine—
Jehovah's vessels hold
The godless heathen's wine!

2. In that same hour and hall,
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:
The fingers of a man;
A solitary hand
Along the letters ran,
And traced them like a wand.

3. The monarch saw and shook,
And bade no more rejoice;
All bloodless wax'd his look,
And tremulous his voice.
"Ye men of lore, appear,
The wisest of the earth,
Expound the words of fear,
Which mar our royal mirth."

4. Chaldea's seers are good,
But here they have no skill;
The mystic letters stood
Untold and awful still.
And Babel's men of age
Are wise and deep in lore;
But now they were not sage,
They saw—but knew no more.

5. A captive in the land,
A stranger and a youth,
He heard the king's command,
He saw that writing's truth.
The lamps around were bright,
The prophecy in view;
He read it on that night—
The morrow proved it true.

6. "Baltassar's grave is made,
His kingdom pass'd away,
He, in the balance weigh'd,
Is light and worthless clay.
The shroud, his robe of state,
His canopy the stone;
The Mede is at his gate!
The Persian on his throne!"

BYRON.

FRAGMENT.

O SLIPPERY state of things! what sudden turns,
What strange vicissitudes, in the first leaf
Of man's sad history!—to-day most happy;
And ere to-morrow's sun hath set, most abject.

BLAIR.

§ 3. LESSON I.

SAYINGS OF POOR RICHARD.

GOV'ERNMENT, *n.*, an establishment of legal authority. F. *gouvernement*, from *guberno*, L., I govern, I guide, I steer.

SQUAN'DER, *v.*, to spend profusely. Ger. *verschwenden*, from *schänden*, to destroy.

PRODIGAL'ITY, *n.*, extravagance, waste. F. *prodigalité*, from L. *prodigus* (a.), and this from *prodigere* (*pro*, and *agere*), to drive forth.

PERPLEX'ITY, *n.*, entanglement, distraction of mind. F. *perplexité*, from *plecto*, L., I twist.

DIL'IGENCE, *n.*, assiduity. F. *diligence*, L. *diligens* (a.), from *lego*, I choose, I read.

LA'ZINESS, *n.*, idleness, sloth. Ger. *lassigfeit*, from *lassen*, to intermit, to relax.

GAIN, *n.*, profit, anything acquired. F. *gain*, from A.S. *agan*, to obtain.

TREAS'URE, *n.*, wealth hoarded. F. *trésor*, from L. *thesaurus*,—and this from G. *thesauros*,—*thesein*, to put or place, and *auros*,—whence the L. *aurum*, gold, or made of gold.

LEG'ACY, *n.*, a bequest or gift by testament; the person to whom the legacy was given is styled the legatee. L. *legatum*, from *lego*, I send, I bequeath.

CA'BLE, *n.*, the large rope to which the ship's anchor is affixed. F. *cable*, from *kamelos*, G., a camel; probably because cables were anciently made of camel's hair.

1. IT would be thought a hard government, that should tax its people one-tenth part of their time, to be employed in its service: but idleness taxes many of us much more: sloth, by bringing on disease, absolutely shortens life. "Sloth, like rust, consumes

faster than labour wears; while the used key is always bright," as Poor Richard says. But, "dost thou love life? then do not squander time, for that is the stuff life is made of," as poor Richard says. How much more than is necessary do we spend in sleep! forgetting that "the sleeping fox catcheth no poultry," and that "there will be sleeping enough in the grave," as Poor Richard says.

2. "If time be, of all things, the most precious, wasting time must be," as poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, "lost time is never found again;" and what we call time enough, always proves little enough. Let us, then, be up and doing; and be doing to the purpose; so, by diligence shall we do more with less perplexity. "Sloth makes all things difficult, but industry makes all easy: and he that riseth late, must trot all day, and shall scarcely overtake his business at night;" while "laziness travels so slowly, that poverty soon overtakes him." "Drive thy business; let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise," as Poor Richard says.

3. So, what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. "Industry needs not wish; and he that lives upon hope will be fasting." "There are no gains without pains; then help, hands, for I have no lands; or if I have, they are heavily taxed. He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour," as Poor Richard says; but, then, the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our

taxes. If we be industrious, we shall never starve; for, "at the working-man's house hunger looks in, but dares not enter; for industry pays debts, while despair increaseth them." What! though you have found no treasure, nor has any rich relation left you a legacy, "diligence is the mother of good luck, and God gives all things to industry; then, plough deep, while sluggards sleep, and you shall have corn to sell and to keep; work while it is called to-day, for you know not how much you may be hindered to-morrow," as Poor Richard says; and further, "never leave that till to-morrow, which you can do to-day." If you were a servant, would you not be ashamed that a good master should catch you idle? Are you, then, your own master? Be ashamed to catch yourself idle, where there is so much to be done for yourself, your family, your country, and your sovereign. "Handle your tools without mittens; remember that the cat in gloves catches no mice," as Poor Richard says. It is true, there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects; for "constant dropping wears stones," and, "by diligence and patience, the mouse ate in two the cable;" and, "little strokes fell great oaks."

FRANKLIN.

LESSON II.

PROVIDENTIAL DELIVERANCE.

INTERPOSITION (-zish'-), *n.*, intervention; intervenient agency. F. *interposition*, from L. *interpono*,—*inter* and *pono*, I put or place.
PROV'IDENCE, *n.*, the care of God over his creatures. F. *providence*, from L. *providere*,—*pro* and *videre*,—to foresee, to look forward.
TRAN'QUILLY, *ad.*, composedly. L. *tranquillè*, from *tranquillus*, quiet.

Enor'mous, *a.*, huge. F. *énorme.* L. *enormis,—e* and *norma*, an instrument by which angles were known to be right or not.

Pan'ther, *n.*, an animal of many colours. G. *panther,—pan*, all, and *ther*, a beast, because the colours of all beasts may be distinguished in it.

An'imal, *n.*, a beast; any living corporeal creature; distinct on one side from pure spirit; on the other, from mere matter. L. *animal*, from *anima*, life.

Rece'ding, *pt.*, retreating; going back. L. *recedens,—re*, and *cedens*, from *cedo*, I yield, I go back.

At'titude, *n.*, gesture or position fitted for the display of some passion or quality. F. *attitude*, from *attitudine*, I.; and this from *aptitudo*, L., fitness.

Grat'itude, *n.*, the lively and powerful re-action of a well-disposed mind, upon whom benevolence has conferred some important good: —a lively sense of benefits received or intended. F. *gratitude*, from *gratus*, L., thankful, grateful.

Im'minent, *a.*, threatening, impending. F. *imminent*, from *imminere*, L., *im*, and *minere*, to stay or hang over.

Father Geramb, in the account of his pilgrimage to Jerusalem, relates an adventure, in which the merciful interposition of divine Providence was singularly visible. Mount Carmel, to which he paid a visit, after leaving Nazareth, affords a haunt to wild beasts, that sometimes renders it dangerous to the unprotected traveller. A short time before his arrival, some naval officers, belonging to an Austrian frigate, which had put into the port of Caiffa, came to the monastery, which is situated on the mountain, and which affords hospitality to strangers. Their visit being ended, they requested a young lad, who acted as a kind of domestic in the convent, to show them a short way down the mountain, to their long-boat. He complied, and after accompanying them a considerable distance, was returning tranquilly to the house of the community, when, on a sudden, he beheld an enormous panther rushing down upon him. At the sight of this formidable animal, alone as he was, and without strength to use arms, even if he was provided with them, his sensations may be easily imagined. His knees bent under him, and he felt

himself absolutely incapable of advancing or receding a single step. Meanwhile, in the twinkling of an eye the panther reached him. Sporting with its prey, in the manner of a cat with a mouse which she has taken, the ferocious animal began to take different positions, varying its attitudes, and seeking to touch him with its foot, as if to tantalise him; then removing suddenly to the distance of some paces, darted rapidly upon him. The poor youth understood very well, by what he had heard of the unhappy fate of others in a similar case, in what manner this frightful sport was to terminate; he believed that his last hour was come. In this frightful position, destitute of all human succour, he did not, however, forget the lessons of his Christian education, which taught him, that in every extremity man has an invisible friend, the Lord and Maker of men and animals, whose ears are ever open to the cry of the distressed, and who, if he sees it expedient for us, can at any time rescue us from danger. He recommended himself to God, in secret, but fervent prayer. At that instant a noise was heard: it was an Arab horseman armed with a gun, who approached with the intention of passing by the spot. Affrighted in its turn, the panther took to flight, at the moment when, bereft of all strength, and almost sinking to the earth, he whom it had kept a prisoner, was about to become its victim. He returned to the monastery, pouring out his heart in gratitude to Heaven, for having so miraculously preserved him from imminent danger.

LESSON III.

SWITZERLAND.

No product here the barren hills afford,
But man and steel, the soldier and his sword;
No vernal blooms their torpid rocks array,
But winter, ling'ring, chills the lap of May;
No zephyr fondly sues the mountain's breast,
But meteors glare, and stormy glooms invest.
Yet still, ev'n here, content can spread a charm,
Redress the clime, and all its rage disarm.
Though poor the peasant's hut, his feasts though small,
He sees his little lot, the lot of all;
Sees no contiguous palace rear its head,
To shame the meanness of his humble shed;
No costly lord the sumptuous banquet deal,
To make him loathe his vegetable meal:
But calm, and bred in ignorance and toil,
Each wish contracting, fits him to the soil.
Cheerful at morn, he wakes from short repose,
Breathes the keen air, and carols as he goes;
With patient angle, trolls the finny deep,
Or drives his vent'rous ploughshare to the steep;
Or seeks the den, where snow-tracks mark the way,
And drags the struggling savage into day.
At night returning, every labour sped,
He sits him down, the monarch of a shed;
Smiles by his cheerful fire, and round surveys
His children's looks, that brighten at the blaze;
While his loved partner, boastful of her hoard,
Displays her cleanly platter on the board:
And haply, too, some pilgrim thither led,
With many a tale repays the nightly bed.

Thus ev'ry good his native wilds impart,
Imprints the patriot passion on his heart;
And ev'n those hills that round his mansion rise,
Enhance the bliss his scanty fund supplies:
Dear is that shed to which his soul conforms,
And dear that hill which lifts him to the storms;
And as a child, when scaring sounds molest,
Clings close and closer to the mother's breast;
So the loud torrent, and the whirlwind's roar,
But bind him to his native mountains more.

GOLDSMITH.

LESSON IV.

THE ESTABLISHMENT OF THE CHURCH.

ILLUMINA'TION, *n.*, infusion of intellectual light, knowledge, or grace. F. *illumination*, from *lumen*, L., light.

ELEC'TION, *n.*, the act of choosing. F. *élection*, from L. *eligo*,—*e*, and *lego*, I elect, I choose.

PREVAR'ICATED, *pt.*, betrayed his Divine Master with a kiss, the night before he hanged himself:—L. *prævaricare*, to betray, to evade, to swerve from truth and honesty; from *varico*, I shuffle in walking, I straddle.

INFUSED', *pt.*, poured into. F. *infusé*, from *fundo*, L., I pour out.

U'NITY, *n.*, concord; the state of being one. F. *unité*, from *unus*, L., one.

FER'VENT, *a.*, ardent, glowing. F. *fervent*, from *ferveo*, L., I am hot.

PROV'INCES, *n.*, a name given by the Romans to conquered countries. F. *provinces*. L. *provinciæ*, *pro*, before, ere now; or *procul*, abroad, and *vinco*, I conquer.

PROS'ELYTE, *n.*, a convert, one who has come over. F. *prosélyte*. G. *proselutos*,—*pros*, to or towards, and *eleutho* (erchomai),—I come.

NA'TION, *n.*, the country or region where any one is born. F. *nation*, from L. *nasci*, *natus*, to be born.

INTEL'LIGENCE, *n.*, information, news. F. *intelligence;* from same root as "Election."

THE work of redemption had been consummated; the Son of God had returned to his throne in heaven, after he had left to his apostles the command to

preach the Gospel to every creature. For this vast undertaking they required greater strength and illumination—the gifts of the Holy Ghost, to await whose descent they remained at Jerusalem, as they had been directed by their Lord. In the mean time, they performed nothing except the election of another apostle, Matthias, in the place of him who had prevaricated. On the festival day, on which the giving of the Old Law on Mount Sinai was celebrated, the perfection of the New Covenant in the Christian Church was effected. The Holy Ghost descended upon the apostles and assembled disciples in the form of fiery tongues, and imparted itself to the new-born Church, that was then collected in one place. Henceforth it continued as the living soul, inseparably infused into the body of the Church, preserving it in unity of faith and love. Its influence upon the apostles soon became visible; weak as they were before in faith, doubtful and timorous, they now displayed minds full of faith and of understanding, fervent, courageous, and undaunted, which not even the threat of death could subdue. The festival had drawn to Jerusalem Jews and proselytes from every nation of the earth. These, Parthians and Medes, inhabitants of Mesopotamia, and of the provinces of Asia; Jews from Egypt, Rome, and Lybia; Cretes and Arabians, stood in astonishment when they heard, in their own languages, the wonderful things of God, spoken by the apostles; and so powerful was the effect of the inspired word of God, coming from the mouth of Peter, that in one day three thousand converts added themselves to the Church. Many of these, returning to their native lands, bore with them the seeds of the Divine word; so that the apostles, when they went from Jerusalem to preach to the whole world, found

in many places the way opened before them. The cure of the lame man in the portico of the temple, and the discourse addressed to the wondering multitudes by St. Peter, increased the number of believers five thousand. But the princes of the Jews could no longer remain silent; the priests and Sadducees, enraged by the intelligence of our Lord's resurrection, hastened to the temple, seized Peter and John, cast them into prison, and on the following day placed them before their tribunal. When the prince of the apostles spoke to the council, proving the necessity of believing in him whom they had crucified, his accusers could do no more than dismiss him, with a severe prohibition of again teaching in the name of Christ. "Judge ye, if it be just in the sight of God to hear you rather than God," was the generous answer of the disciple of Christ.

DÖLLINGER.

LESSON V.

CHRISTIANITY IN BRITAIN.

BRIT'AIN, *n.*, a general name for England, Wales, and Scotland. F. *Bretagne*, or Brittany. L. *Britannia*, that is, the "Painted Nation,"—from a custom the natives had of *painting* their bodies:—or, according to some, from a Scythic tribe from Gaul, called *Brets*, as *England* or *Angle-land*, from a German tribe, called *Angles*, or *Anglo-Saxons*.

IRREL'EVANT, *a.*, unaiding, unassisting,—that is, having no connexion, no relation to. F. *relever*, to relieve, *i. e.*, to assist.

AMBIG'UOUS, *a.*, doubtful, indistinct. L. *ambiguus*, from *ambigere*,—*ambi*, around, and *agere*, to drive; because when the matter is doubtful, one's thoughts drive, as it were, to and fro, to find out the meaning.

PER'MANENT, *a.*, lasting, enduring. F. *permanent*, from *maneo*, L., I tarry, I stay.

CIV'IL, *a.*, of or pertaining to the government or policy of a city or state. L. *civilis*, from *civis*, a citizen.

Mil'itary, *a.*, soldierly, pertaining to warlike affairs. L. *militaris*, from *miles*, a soldier;—a term applied by the Romans to any one of the thousand (*mille*, a thousand) men employed to defend the city.

Man'date, *n.*, an order given. L. *mandatum*, from *mandare* (*manus*, the hand, and *dare*), to give with the hand; *i. e.*, a charge, an order.

Per'fidy, *n.*, treachery to faith pledged. F. *perfide*, from *fido*, L., I trust.

Modera'tion, *n.*, forbearance of extremity. F. *moderation*, from *modus*, L., a measure, a manner.

Tor'ture, *n.*, torments judicially inflicted. F. *torture*, I. S. and L., *tortura*, from *tortum*, *p. pt.* of *torquere*, to twist, to torment.

1. At the distance of so many ages, it is impossible to discover by whom Christianity was first preached in England. Some writers have ascribed that province to Saint Peter; others have preferred the rival claim of Saint Paul: but both opinions, improbable as they are in themselves, rest on most slender evidence; on testimonies, which are many of them irrelevant, all ambiguous and unsatisfactory.

2. It is, however, certain, that at a very early period there were Christians in Britain: nor is it difficult to account for the circumstance, from the intercourse which had long subsisted between the island and Rome. Within a very few years from the ascension of Christ, the Church of Rome had attained great celebrity: soon afterwards it attracted great notice, and was honoured with the enmity of Claudius and Nero. Of the Romans, whom at that period choice or necessity conducted to Britain, and of the Britons, who were induced to visit Rome, some would, of course, become acquainted with the professors of the Gospel, and yield to the exertions of their zeal.

3. Both Pomponia Græcina, the wife of the proconsul Plautius, the first who made any permanent conquest in the island, and Claudia, a British lady,

who had married the senator Pudens, are, on very probable grounds, believed to have been Christians. Whether it was by the piety of these ladies, or of other individuals, that the doctrine of Christianity was first introduced among Britons, it proceeded with a silent but steady pace towards the extremity of the island. The attention of the Roman officers was absorbed in the civil and military duties of their stations, and while the blood of the Christians flowed in the other provinces of the empire, the Britons were suffered to practise the new religion without molestation. There is even evidence that the knowledge of the Gospel was not confined to the subjects of Rome. Before the close of the second century, it had penetrated among the independent tribes of the north.

4. But in the beginning of the fourth century Dioclesian and Maximian determined to avenge the disasters of the empire on the professors of the Gospel; and edicts were published, by which the churches in every province were ordered to be demolished, and the refusal to worship the gods of paganism, was made a crime punishable with death.

5. Though Constantius might condemn, he dared not forbid the execution of the imperial mandate: but he was careful, at the same time, to show by his conduct his own opinion of religious persecution. Assembling around him the Christian officers of his household, he communicated to them the will of the emperors, and added, that they must determine to resign their employments, or to abjure the worship of Christ. If some among them preferred their interest to their religion, they received the reward which their perfidy deserved. The Cæsar dismissed

them from his service, observing, that he would never trust the fidelity of men who had proved themselves traitors to their God.

6. But the moderation of Constantius did not restrain the zeal of the inferior magistrates. The churches in almost every district were levelled with the ground; and of the Christians many fled for safety to the forests and mountains, many suffered with constancy both torture and death. Gildas has preserved the names of Julian and Aaron, citizens of Caerleon upon Usk; and the memory of Alban, the protomartyr of Britain, was long celebrated both in his own country, and among the neighbouring nations. But within less than two years Dioclesian and Maximian resigned the purple; Constantius and Galerius assumed the title of emperors; and the freedom of religious worship was restored to the Christian inhabitants of the island.

LINGARD.

LESSON VI.

THE HIPPOPOTAMUS, OR RIVER HORSE.

HIPPOPOT'AMUS, *n.*, the river-horse of the Nile. *L. hippopotamus.* G. *hippopotamos,—hippos,* a horse, and *potamos,* a river.

MUZ'ZLE, *n.*, the mouth; the term is also applied to anything that fastens or confines the mouth. F. *museau,* formed, perhaps, from *muth,* A.S., the mouth.

CANINE', *a.*, pertaining to a dog:—also applied, as in this place, to the eye-teeth, or fangs, of other animals. F. *canin,* from *canis,* L., a dog.

TEX'TURE, *n.*, degree of smoothness and whiteness; the composition, appearance, &c. F. *texture,* from *texo,* L., I weave.

PROTRUDE', *v.*, to thrust or push forward. L. *protrudo,—pro,* and *trudo,* I thrust.

RU'MINATING, *a.*, having the property of chewing the cud. *i. e.*, of bringing back the food reposited in the first stomach, in order to

be chewed again. F. *ruminant*, from I. and L. *ruminare*, to chew again :—*rumen*, the cud, the gullet, &c.

Grega'rious, *a.*, going in herds like deer. See "Gregarious," *p.* 69.

Noctur'nal, *a.*, nightly; roaming in the night. L. *nocturnus*, from *nox*, the night.

Suc'culent, *a.*, juicy, sappy. F. *succulent*, from *suctum*, L., and this, probably, from *sugere*, to suck.

Devasta'tion, *n.*, waste, havoc. F. *devastation*. From *vastus*, L., waste, desolate.

Next to the elephant, the hippopotamus is the largest of quadrupeds, being sometimes above seventeen feet long from the extremity of the snout to the insertion of the tail, about sixteen round the body; and although its legs are so short that its belly nearly touches the ground, yet it stands not less than seven feet high. The head is large, the muzzle swollen, and surrounded with bristles; the eyes and ears are small, and the mouth extremely wide. The canine teeth are of enormous size, and of texture like ivory; they are four in number, and protrude like tusks. On each foot there are four toes, terminated by small hoofs. The stomach bears some resemblance to that of a ruminating animal, being divided into several sacks. The skin is slack, of a mouse-colour, and almost impenetrable to a musket-ball. This huge animal is gregarious, and nocturnal in its land habits, lurking during the day in the swamps, or among the reeds, and during night wandering in search of its food, which consists of roots, succulent grasses, rice, or whatever grain it can find growing. The devastation it commits is immense, not only in the quantity that it devours, but in what it tramples down and destroys. But, fortunately, these ravages do not extend widely, as the hippopotamus seldom ventures far from the river, to which it immediately betakes itself on the approach of danger, and, plunging in head foremost, walks securely on the bottom, only

rising occasionally to the surface to draw breath, and merely showing the upper part of its head above the water. It possesses great strength, and has been known to bite a large piece out of a boat, so as instantly to sink it, and to raise another, containing six men, so high as to upset it. The animal, however, is harmless if not disturbed, but when enraged, is a dangerous comrade. It is sometimes taken in pitfalls, and his flesh is eaten by the natives of Africa. The female brings forth her young upon land, and seldom more than one at a time. We are still but imperfectly acquainted with the habits of the hippopotamus; but it seems to have been well known to the Romans. Augustus exhibited one as an emblem of Egypt, in his triumph over Cleopatra.

AIKMAN'S ANIMAL KINGDOM.

FRAGMENT.

With peaceful mind thy race of duty run;
God nothing does or suffers to be done
But what thou wouldst thyself, if thou couldst see
Through all events of things, as well as he.

BYROM.

LESSON VII.

INFLUENCE OF HEAT ON THE CREATION.

He'liotrope, *n.*, a plant that turns towards the sun, but more particularly the turn-sol, or sun-flower. F. *héliotrope*, from *helios*, G., the sun, and *trope*, turning.

Disk, *n.*, the face; a plane, round surface. L. *discus* and G. *diskos* (a

dish, a quoit, or a piece of iron thrown in the ancient sports), from *dikein*, to throw.

So'LAR, *a.*, sunny; of the sun. L. *solaris*, from *sol*, the sun.

PEACH'ES, *n.*, a kind of fruit. F. *pêches*. L. *persicæ*, peach-trees, so called because originally brought from *Persis* (Persia).

NIGHT'INGALE, *n.*, a bird that sings in the night: in poetry often called *Philomel*, a word of endearment. A.S. *nichtgale*; Ger. *nachtigal*, —*nacht*, the night, and *galen*, to gale or sing.

ARTIFICIAL (-fish'-) *a.*, not natural; contrived with skill. F. *artificiel*, from *ars*, F. and L., skill, contrivance.

DEF'INITE, *a.*, certain, precise. F. *défini*, from *finis*, L., the end.

NA'TURE, *n.*, the established course or order of the phenomena, or appearances of the universe. F. *nature*. See "Nation," *p.* 114.

ECS'TACY, *n.*, rapture; the state of being, as it were, out of oneself, (with admiration, joy, &c.) F. *extase*. G. *ekstasis*,—*eks*, out of, and *histemi*, I stand.

ASPIRA'TIONS, *n.*, pious breathings, or ejaculations. F. *aspirations*, from *spiro*, L.—from *spairo*, G.—I breathe.

WHEN the warm gales of spring have once breathed on the earth, it soon becomes covered, in field and in forest, with its thick garb of green, and soon opening flowers or blossoms are everywhere breathing back again a fragrance to heaven. Among these, the heliotrope is seen always turning its beautiful disk to the sun, and many delicate flowers, which open their leaves only to catch the direct solar ray, closing them often even when a cloud intervenes, and certainly, when the chills of night approach. On the sunny side of a hill, or in the sheltered crevice of a rock, or on a garden wall with warm exposure, there may be produced grapes, peaches, and other delicious fruits, which will not grow in situations of an opposite character, all acknowledging heat as the immediate cause, or indispensable condition, of vegetable life. And among animals, too, the effects of heat are equally remarkable. The dread silence of winter, for instance, is succeeded in spring by one general cry of joy. Aloft in the air the lark is everywhere carolling; and in the shrubberies and woods, a thousand little throats are similarly pouring forth

the songs of gladness; during the day, the thrush and blackbird are heard above the rest, and in the evening, the sweet nightingale; for all birds it is the season of love and of exquisite enjoyment. It is equally so for animals of other kinds; in favoured England, for instance, in April and May, the whole face of the country resounds with lowing, and bleating, and barking of joy. Even man, the master of the whole, whose mind embraces all times and places, is far from being insensible to the change of season. His far-seeing reason, of course, draws delight from the anticipation of autumn, with its fruits; and his benevolence rejoices in the happiness observed among all inferior creatures; but independently of these considerations, on his own frame the returning warmth exerts a direct influence. In his early life, when the natural sensibilities are yet fresh and unaltered by the habits of artificial society, spring, to man, is always a season of delight. The eyes brighten, the whole countenance is animated, and the heart feels as if new life were come, and has longings for fresh objects of endearment. Of those who have passed their early years in the country, there are few, who, in their morning walks in spring, have not experienced, without very definite cause, a kind of tumultuous joy, of which the natural expression would have been, how good the God of nature is to us! Spring, thus, is a time when sleeping sensibility is roused to feel that there lies in nature more than the grosser sense perceives. The heart is then thrilled with sudden ecstacy, and wakes to aspirations of sweet acknowledgment.

ARNOTT.

LESSON VIII.

FORGIVENESS OF INJURIES.

CATH'OLIC, *a.*, of or pertaining to catholicity; universal. F. *catholique;* D. *katholick;* I. and S. *catolico;* L. *catholicus;* G. *katholicos,—kata,* and *holos,* all, the whole.

MORAL'ITY, *n.*, the doctrine of man's Christian duties; ethics. F. *moralité.* L. *moralitas,* from *mos,* manner, supposed by some to be from *modus,* measure.

SOPHISM (sof'-fizm), *n.*, a subtle fallacy, a fallacious argument. L. and G. *sophisma,* from (G.) *sophia,* wisdom, and *sophistes,* a teacher of wisdom; a name arrogated by a sect of pretenders who supplied their want of knowledge by subtlety of argument; hence *sophism.*

PRIDE, *n.*, a false esteem of our own excellence, accompanied with a pleasure in thinking ourselves above what God has made us:—a withdrawing of ourselves in our own idea from the subjection we owe to God, and the essential dependance we have upon him; and in this the essence of this detestable vice consists. A.S. *prœte,* from *pruttian,* to extol oneself above others.

SAC'RAMENTS, *n.*, divinely instituted outward or sensible signs of invisible or spiritual graces. F. *sacrements,* from *sacer,* L. holy.

PERFEC'TION, *n.*, the state of being arrived at an exalted degree of virtue: perfectness, completeness. F. *perfection; facio,* L., I do.

INEF'FABLE, *a.*, unspeakable; that cannot be spoken or uttered. F. *ineffable,* from *fari,* L., to speak.

MODEL (mod'-el), *n.*, the standard; the copy:—that whereby a work is measured or fashioned. F. *modèle,* from *modus,* L., a measure.

PA'GANISM, *n.*, heathenism; the system of worship followed by the pagans or peasants inhabiting the villages and rural districts, which often continued pagan or infidel long after the cities had become Christian. F. *paganisme.* L. *paganus,* a villager, a peasant, from *pagus,* a village, and this from (G.) *paga,* for *pege,* a fountain.

SIC'KLE, *n.*, a reaping-hook. L. *secula,* or *sicula,* from *seco,* I cut.

1. IT is one of the brightest characteristics of Catholic morality, one of the grandest results of its authority, that it has anticipated every sophism of the passions, by a precept, and by an express declaration. So, when it was disputed, whether men of a different colour from Europeans, should be consid-

ered as men or not; the Church, by pouring on their heads the water of regeneration, put to silence, as far as in her lay, these shameful discussions, and declared them to be brethren in Christ Jesus; men called to partake of his inheritance. More than this, Catholic morality even removes those causes, that opposed an obstacle to the fulfilment of these two great duties, the hatred of error, and the love of men; for she forbids all pride, attachment to earthly things, and all that tends to destroy charity. She also furnished us with the means of fulfilling both; and these means are all those things that lead the mind to the knowledge of justice, and the heart to the love of it; meditation on our duties, prayer, the sacraments, distrust in ourselves and confidence in God. The man who is sincerely educated in this school, elevates his benevolence to a sphere far beyond all opposition, interest, or objections, and this perfection, even in this life, receives a great reward. To all his moral victories there succeeds a consoling calm; and to love, in God, all those whom we would hate according to the reason of the world, becomes, to a soul that was born to love, a sentiment of ineffable delight.

2. He who gave the first example of this was certainly higher than the angels, but was at the same time a man, and in his designs of mercy, he desired that his conduct should become a model for every one of his followers to imitate. The Redeemer prayed for his murderers as he was expiring. That generation still continued, when Stephen entered the first on that career of blood, which the God-man had opened. Stephen, with divine wisdom seeking to illuminate his judges and the people, and to call them to saving repentance, oppressed with blows, and

ready to seal his testimony with his blood, yielding his spirit to the Lord, makes no other prayer in reference to those who slew him, than, "Lord, lay not this sin to their charge. And having so said, he fell asleep." Such was the conduct of the Christians throughout those ages, in which men persisted in the unaccountable perversity of worshipping the idols they had made with their own hands, and killing the just; and such has ever been the conduct of all true Christians; the horrid repose of paganism they never disturbed; no, not even by their groans. What more can be done to preserve peace with men, than to love them, and to die? That this doctrine was consistent with itself, and very dear to Christian understandings, we shall be forced to admit, when even children found it intelligible; for, faithful to the instructions of their mothers, they even smiled at their executioners; those who sprung up, imitated those who fell before them—first fruits of the saints—flowers that blossomed beneath the sickle of the reaper.

MANZONI.

LESSON IX.

HYMN OF A CHILD AT WAKING.

1. FATHER! before whose majesty
My own dear father bends his knee,
Whose name my mother hears, to bow
In lowly reverence her brow.

2. They say yon radiant orb of light
Is but the plaything of thy might;
But as a sparkling lamp to thee
Is all his glowing brilliancy.

3. They say the little birds of song,
That charm the plain, to thee belong;
The soul in infant hearts, like mine,
That know and worship thee, is thine.

4. They say 'tis thou that makest fair
The flower that scents the summer air;
The fruits that teem in autumn's hour,
Come from thy goodness and thy power.

5. Thy bounty spreads a rich repast,
Where'er their lot of life be cast,
For all invited to the feast,
Alike the greatest and the least.

* * * * * *

6. O God! my lisping lips proclaim
That word the angels fear to name;
An infant even his voice may raise
Among the choirs that hymn thy praise.

7. They say the sounds are ever dear,
That infancy breathes to his ear;
His love the precious recompense
Of its unconscious innocence.

8. They say that nought beneath the skies,
Like to its prayer before him rise;
That round him angels hover near,
And we are like the angels here!

9. Ah! since he hears, so far away,
The words that we so weakly say,
I pray his mercy would bestow
On all that need it here below.

10. Give water to the bubbling spring,
And plumage to the sparrow's wing;
Wool to the lamb, and earth renew
With cooling shade and sparkling dew.

11. Give sickness health, and hunger bread,
A shelter to the orphan's head,
The light of liberty to all
Who pine away in dungeon's thrall.

12. And to my father, Lord, increase
Children of piety and peace;
Wisdom and grace to me impart,
That I may glad my mother's heart.

13. Truth to my lips, and on my soul
Be sanctity's unspotted stole,
That in docility and fear,
I may advance from year to year.

14. And may to thee each pious breathing
Of mine ascend like incense wreathing,
From urns that sweetly smell and shine,
Borne by some infant hand like mine.

LAMARTINE.

COME NOT, O LORD! IN THE DREAD ROBE OF SPLENDOUR.

1. COME not, O Lord! in the dread robe of splendour,
Thou wor'st on the Mount, in the day of thine ire;
Come veil'd in those shadows, deep, awful, but tender,
Which mercy flings over thy features of fire!

2. Lord! thou remember'st the night, when thy nation
Stood fronting her foe by the red-rolling stream;
On Egypt thy pillar frown'd dark desolation,
While Israel bask'd all the night in its beam;

3. So, when the dread cloud of anger enfolds thee,
From us, in thy mercy, the dark side remove;
While shrouded in terrors the guilty behold thee,
Oh! turn upon us the mild light of thy love!

MOORE.

LESSON X.

DEATH OF A YOUNG FRIEND.

PLAÇ'ID, *a.*, gentle, tranquil, mild. L. *placidè*, from *placeo* I please.
CAN'DOUR, *n.*, purity of mind, sincerity in thought and action:—a brilliant whiteness. L. *candor*, from *candere*, to be white, to shine, or glitter.
EXEM'PTED, *pt.*, granted immunity from; freed from by privilege. L. *exemptus*, taken out or away, *p. pt.* of *emo*, I take or buy; derived by some from *emos*, G., mine.
ORIGINAL (o-rid'-je-nal), *a.*, primitive, first. F. *original*, from *orior*, L., I spring or rise from.
SEREN'ITY, *n.*, calmness, peace, composure. F. *sérénité*, from *serenus*, L., uncloudy, tranquil.
ADHE'RENTS, *n.*, followers, dependants. F. *adhérents*, from *hæreo*, L., I stick. See "Adhesive," p. 103.
PAL'LID, *a.*, pale. L. *pallidus*, from *palleo*, I am pale,—according to some from *pallo*, G., I tremble, I shake, as fear often causes paleness.
PAL'ACE, *n.*, a princely or lordly residence; a stately mansion. F. *palais*, from *Palatium*, L., the Palatine hill at Rome, on which stood the imperial residence and the houses of the principal men of the state.
POI'GNANT, *a.*, piercing, stinging, bitter. F. *poignant*. I. *pungénte*, from *pungens*, *p. pt.*, of *pungere*, to sting.
O'DOUR, *n.*, fragrance, scent. L. *odor*, from G. *odzo*, I smell.

1. CAOL had an only son, who from his earliest years had conciliated the favour and affection, not

only of his father, but of all those by whom he was surrounded. There is none of us, perhaps, who, on looking around in the circle of his acquaintance, may not fix his thoughts upon some sweet and placid characters, to whom innocence and candour appear so natural an inheritance, that one could almost imagine they had been exempted, by some special grace, from the consequences of man's original transgression. Such was the character of the young prince Usna, and the charm of early innocence was not lost, as it too often happens, in the progress of years and education. In him, as time rolled away, the head was not a gainer at the heart's expense, nor was love overlaid by intellect. To judge from the continual serenity that shone in his features, and the affectionate smile which never ceased to play around them, one would have supposed that he belonged to a world and a society where all was amiable, and where suspicion and unkindness were things unknown and unheard of. As to vice, his rank and the vigilance of his instructors secured him from the contagion of its coarser examples, and its interior sentiments seemed as strange to his mind, as its practice to his eyes.

2. Usna had a young friend, the son of a neighbouring chieftain, who was the constant companion of his sports and studies, and a special object of his affection. Similarity of ages, tastes, and inclinations, had produced in them its wonted influence, and made them, in a manner, necessary to each other. The young Moirni entered, with all the pliancy of friendship, into all the pursuits and pleasures of his young friend, and seemed as if none would have an interest for him in which Usna did not bear a part. Usna had not seen him now for some days, and enjoyed,

in anticipation, the pleasures of their approaching interview; the heart-felt joy at meeting, the very delight at being together, the intimate communication of all the thoughts, and sentiments, and events that had filled up the interim, since their parting at the last change of the moon. As he approached the dwelling of his friend, he was astonished to see the entrance crowded with the members and adherents of the family, who observed a mournful silence while he drew near. He inquired for Moirni. There seemed a general reluctance to reply. "Dead! Is it possible!" He rushed into the building. There, extended on a funeral couch, he beheld the body of his friend, no longer conscious of his presence. For the first time, no smile appeared upon the lips of Moirni; at his approach, no hand was raised to greet him, no flush of joy passed over the pallid features of his friend. A brief but violent illness had, within the interim between their last meeting and the present, made that warm and loving heart acquainted with a coldness, that it had never known before. Usna could scarce believe his eyes and ears. He gazed in silent astonishment on the closed eyelids and pallid features of his friend, which bore so new and terrible an expression. He had never, until now, looked upon death, and least of all, had death and Moirni ever dwelt together in his thoughts. A horror seized him, which for a time excluded grief. "Dead! Moirni dead!" he repeated continually in his mind. The body was removed, but Usna continued to behold it wheresoever he turned his eyes.

3. For the first time, sorrow seized upon his soul. As he returned to his father's palace, all nature seemed to have suffered a sudden alteration. The skies, the hills, the woods, the flowers, seemed all to

wear a hue of uncertainty and death. His own life appeared to him a thing so frail, that it seemed as if about to pass away on every breeze that shook the surrounding leaves. Every object that had given him pleasure, served now only to give more poignancy to his affliction. Even those to which he had hitherto been bound in love, were regarded by him with an indescribable feeling of anxiety and apprehension.

4. "Why waste my thoughts upon them?" he said, as his eyes rested on some favourite object. "How long shall I possess them? They, too, may die like Moirni. I see that love is no less the source of pain than of delight, with this sad difference, that the joy is short-lived, but the pain remains. And yet, what is life without it? Why cannot I find something to love, over which death and time can have no power? It is true, I have loved the flowers and sunshine of the summer, yet seen them fade without regret, because I knew that the next spring would bring them back with all their loveliness and odour. But what spring shall ever restore life and beauty to the inhabitants of the grave! what summer shall bring back Moirni!"

G. Griffin.

LESSON XI.

DESTRUCTION OF JERUSALEM.

Insurrec'tion, *n.*, a seditious rising. L. *insurrectio*, from *surgo*, I rise.

Chris'tian, *n.*, one who believes and professes the doctrine of Christ. L. *christianus*, from *Christos*, G., the Anointed.

Rebel'lion, *n.*, a rising up in arms against lawful authority. F. *rebellion*, from *bellum*, L., war.

Le'gions *n.*, the Roman army:—originally a body of chosen or selected men. The Theban or "Happy Legion," who, with their general officers, were massacred for refusing to sacrifice to idols, consisted of nearly 7,000 men. F. and S. *legion*, from *lego*, L., I choose.

Pas'chal, *a.*, relating to the Passover, a feast instituted among the Jews, in memory of the time when God, smiting the first-born of the Egyptians, *passed over* the habitations of the Hebrews. L. and G. *pascha;* Heb. *pesakh*, to pass over.

Zealots (zel'-), *n.*, persons whose ardour outstrips their judgment. L. *zelotæ*, from *zelos*, G., and this from *zeo*, I boil.

Siege, *n.*, a setting or besetting with an armed force. F. *siège*, from *sedes*, L., a seat: the besiegers are said to sit down before a place.

Razed (rayzd), *pt.*, laid in ruins; levelled with the ground. L. *rasus; rado*, I scrape, scratch up, &c.

Impla'cable, *a.*, maliciously obstinate; not to be appeased. F. and S. *implacable*, from *placo*, L., I appease.

Ju'daism, *n.*, the rites or religion of the Jews. F. *Judaïsme*, from *Juda*.

1. At the first appearance of the insurrection of the Jews against the power of the Romans, the Christians, who partook not of the visionary hopes of the Jewish enthusiasts, and who were mindful of the warnings of their Lord (Matt. xxiv. 16), fled to Pella in Petrea. Vespasian was sent to Judea to suppress the rebellion, and after he had been proclaimed emperor of Rome, his son, Titus, conducted his irresistible legions to the walls of Jerusalem. The paschal solemnity had drawn a countless multitude into the city, and whilst their enemy approached from without, all was confusion within. The zealots were engaged in daily and bloody strife; citizen slew citizen, and the blood of the murdered oftentimes profaned the holy of holies in the temple.

2. At length the city was stormed and taken; the temple was burned; more than a million of the inhabitants perished, during the siege and in the attack, by famine, by the sword, or in the flames. Ninety-seven thousand were sent away in chains, for the barbarous sport of their conquerors in the theatre, or to be sold as slaves in their markets.

3. When the thirst of the Romans for blood and plunder had been sated, the still standing walls of the temple were cast down, and the foundations were uprooted from the earth. The city was razed, and the plough passed over it, as a sign that never should a city or a temple be built there again. Three gates were left standing, to proclaim where Jerusalem once had been.

4. Thus, after a siege unparalleled in the history of war, fell this noble city, the beloved Jerusalem, after it had flourished under the protection of Heaven, more than two thousand years.

5. The miserable citizens who had not been carried away in chains, or crucified around the walls of Jerusalem, wandered forlorn over their once happy land. Their descendants, after a vain attempt, in the reign of Adrian, to rebuild their city, were scattered amongst the nations of the earth, where their children may, to this day, be seen distinct from the nations with whom they live. The seat of the Jewish religion had fallen; the city of sacrifice had been destroyed; that implacable enemy of Christ, the sanhedrim, had been annihilated; it had become evident, even to the most darkened eye, that the time had arrived, in which the Church should spring forth, as the young plant, from the dead seed of Judaism, and should, in a short time, become the vast tree, spreading its branches over the whole earth.

DÖLLINGER.

LESSON XII.

THE HABITATION OF MOLES.

HABITA'TION, *n.*, a place of abode, a dwelling. F. *habitation*, from *habeo*, L., I have, hold, or keep.

DEPOS'IT, *v.*, to put, place, or lay in. F. *déposer*, to depose or deposit. I. and L. *depono*,—*de*, and *pono*, I put, &c.

CONVEX'ITY, *n.*, the external surface of a circular protuberance:—a bowl reversed or turned upside down shows its *convexity* or convex surface, which can hold or retain nothing; when restored to its natural position, it shows its *concavity* or internal concave surface, which can hold or contain. F. *convexité*, from L. *veho*,—*vexi*—I carry (around or about).

INUNDA'TIONS, *n.*, floods, overflowings of water. F. *inondations*, from *unda*, L., a wave.

QUEST, *n.*, a search, the act of seeking. F. *quête* or *queste*, from *quæro*, L., I seek, I ask.

PACE, *n.*, a step; the distance measured by the foot from point to point. F. *pas;* L. *passus*, from *passum*, *p. pt.* of *pandere*, to open or stretch,—in reference to the movement of the legs in walking.

MAN'SION, *n.*, a residence: generally applied to a dwelling of considerable magnitude. L. *mansio*, from *manere*, to stay or abide.

SOL'ITUDE, *n.*, habitual retirement. F. *solitude*, from *solus*, L., alone.

ASY'LUM, *n.*, a refuge. L. *asylum;* G. *asylon*,—*a*, not, and *syle*, plunder: as refugees were there secure from harm.

SOL'ID, *a.*, firm, strong; not light. F. *solide;* origin doubtful.

THE habitation where moles deposit their young, merits a particular description; because it is constructed with peculiar intelligence, and because the mole is an animal with which we are well acquainted. They begin by raising the earth, and forming a pretty high arch. They leave partitions, or a kind of pillars, at certain distances, beat and press the earth, interweave it with the roots of plants, and render it so hard and solid, that the water cannot penetrate the vault, on account of its convexity and firmness. They then elevate a little hillock under the principal arch; upon the latter they lay herbs and leaves, as a bed for their young. In this situation they are above the level of the ground, and, of course, beyond the

reach of ordinary inundations. They are, at the same time, defended from the rains by the large vault that covers the internal one; upon the convexity of which last they rest, along with their young. This internal hillock is pierced on all sides with sloping holes, which descend still lower, and serve as subterraneous passages for the mother to go in quest of food for herself and her offspring. These by-paths are beaten and firm, extend about twelve or fifteen paces, and issue from the principal mansion like rays from a centre. Under the superior vault we likewise find remains of the roots of the plant called meadow saffron, which seems to be the first food given to the young. From this description it appears that the mole never comes abroad but at considerable distances from her habitation. In their dark abodes, they enjoy the placid habits of repose and solitude, the art of securing themselves from injury, of almost instantaneously making an asylum or habitation, and of procuring a plentiful subsistence without the necessity of going abroad. They shut up the entrance of their retreats, and seldom leave them, unless compelled by the admission of water, or when their mansions are demolished by art.

SMELLIE.

FRAGMENT.

LIKE to the damask rose you see,
Or like the blossom on the tree;
Or like the dainty flower of May,
Or like the morning of the day,
Or like the sun or like the shade,
Or like the gourd which Jonas made—

Ev'n so is man, whose thread is spun,
Drawn out, and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, and man—he dies.

LESSON XIII.

FOREIGN CURRANTS—TAMARINDS—SAFFRON—CAMPHOR.

Magazine', *n.*, a storehouse, a repository of provisions. F. *magasin*, from *magazino*, I., said to be from *machsan*, Ar., a treasure.
Tam'arind, *n.*, a small, soft, dark red Indian date. F. *tamarind;* I. and S. *tamarindo. Tamar Hindee*, the Indian date.
Fi'bres, *n.*, the small strings or hair-like threads of roots. F. *fibres;* I. S. and L. *fibra*, which originally meant an extremity; afterwards a filament or string of the muscles and veins, or of the roots of plants.
Bev'erage, *n.*, a drink. I. *beveraggio*, from *bevere*, to drink. L. *bibo*, I drink.
Pun'gent, *a.*, stimulating; sharp on the tongue. See "Poignant," p. 129.
Volatile (vol'-a-til), *a.*, having the power to pass off by spontaneous evaporation. F. *volatile*, from *volo*, L., I fly.
Aromat'ic, *a.*, fragrant, strong-scented. F. *aromatique;* G. *aromatikos*, from *aroma*, spice; that which breathes out an agreeable odour.
Conta'gion, *n.*, infection; the emission from body to body by which diseases are communicated. F. *contagion*, from *tango*, L., I touch.
Pis'til, *n.*, Petals, *n.*, the *pistil* is the middle of a seed-flower (I. *pistilio*); the *petals*, those fine-coloured leaves that compose the flowers of plants. G. *petalon*, a leaf, from *petao*, I expand, I open.
Por'table, *a.*, manageable by the hand; carriageable. L. *portabilis*, from *porto*, I carry.

1. The foreign or dried currants are a species of small raisins or grapes, which grow chiefly in the Grecian Islands. They were formerly very abun-

dant in the Isthmus of Corinth, and were thence called Corinths: this term has been corrupted into currants, probably from their resemblance to the English fruit of that name. These little grapes have no stones, and are of a reddish black colour; they are extremely delicious when fresh gathered. The harvest commences in August; and as soon as the grapes are gathered, they are spread to dry on a floor, prepared for the purpose by stamping the earth quite hard. This floor is formed with a gentle rising in the middle, that the rain, in case any should fall, may flow off and not injure the fruit. When sufficiently dry, the currants are cleaned and laid up in magazines, where they are so closely pressed together, that when a supply is needed, it is dug out with an iron instrument. They are packed in large casks for exportation, and trodden down by the natives.

2. The fruit of the Tamarind is a roundish, somewhat compressed pod, about four or five inches long, the external part of which is very brittle. Each pod contains three or four hard seeds, enclosed in tough skins, surrounded by a dark-coloured acid pulp, and connected together by numerous woody fibres. Before the tamarinds are exported, the pulp, with the seeds and fibres, are taken out of the pod, and those which are the produce of the West Indies are preserved in a sirop. The East Indian tamarinds are usually sent without any such admixture. In hot countries the tamarind is valued as a refreshing fruit; and, steeped in water, it forms a cooling beverage.

3. Saffron is the orange-coloured pistil of a purple species of crocus, the petals of which appear in

spring, and the blossoms in autumn. It abounds in the neighbourhood of Saffron Walden, in Essex, which takes its name from that circumstance. The flowers are gathered every morning just before they expand; and as they continue to open in succession for several weeks, the saffron harvest lasts a considerable time. When the flowers are gathered, they are spread on a table: the upper part of the pistil only is of any value. When a sufficient quantity of these are collected, they are dried upon a kind of portable kiln; over this a hair-cloth is stretched, and upon it a few sheets of white paper; the saffron is placed upon these to the thickness of two or three inches; the whole is then covered with white paper, over which is placed a coarse blanket or canvass bag, filled with straw. When the fire has heated the kiln, a board, on which is a weight, is placed upon the blanket, and presses the saffron together. It is used as a medicine, to flavour cakes, and to form a yellow dye.

4. Camphor is the peculiar juice of a species of laurel, called the camphor-tree, which is abundant in China, Borneo, and Ceylon. Exposure to the air hardens it. It is remarkably inflammable, and is used by the Indian princes to illuminate their rooms. It is pungent, volatile, acrid, and strongly aromatic. These qualities have rendered it useful as a medicine, and in sick rooms to prevent contagion. It is also placed in cabinets of natural history, to destroy the small insects that prey upon the specimens.

MAYO.

LESSON XIV.

THE THREE BLACK CROWS.

Two honest tradesmen meeting in the Strand,
One took the other briskly by the hand;
"Hark-ye," said he, "'tis an odd story this
About the crows!"—"I don't know what it is,"
Replied his friend.—"No! I'm surprised at that;
Where I come from it is the common chat;
But you shall hear an odd affair, indeed!
And that it happened, they are all agreed:
Not to detain you from a thing so strange,
A gentleman who lives not far from 'Change,
This week, in short, as all the Alley knows,
A vomit took, and threw up *three* black crows!"
"Impossible!"—"Nay, but 'tis really true;
I had it from good hands, and so may you."
"From whom, I pray?"—So, having named the man,
Straight to inquire, his curious comrade ran,
"Sir, did you tell?"—relating the affair.
"Yes, sir, I did; and if 'tis worth your care.
Ask Mr."—such a one—"he told it me;
But by-the-by, 'twas *two* black crows, not *three!*"
Resolved to trace so wondrous an event,
Quick to the third the virtuoso went.
"Sir,"—and so forth—"Why, yes; the thing is fact,
Though in regard to number not exact:
It was not *two* black crows, 'twas only *one;*
The truth of that you may depend upon;
The gentleman himself told me the case."—
"Where may I find him?"—"Why, in"—such a
place.

Away he went, and having found him out,
"Sir, be so good as to resolve a doubt."
Then to his last informant he referred,
And begged to know, if true what he had heard:
"Did you, sir, throw up a *black* crow?"—"Not I."
"Bless me! how people propagate a lie!
Black crows have been thrown up, three, two, and one;
And here, I find, all comes at last to *none!*
Did you say anything of a crow at all?"
"Crow,—crow,—perhaps I might, now I recall
The matter over."—"And pray, sir, what was't?"
"Why, I was horrid sick, and at the last
I did throw up, and told my neighbour so,
Something that was—as *black*, sir, as a *crow*."

BYROM.

THE DISTINCTION OF AGES.

THE seven first years of life (man's break of day)
Gleams of short sense, a dawn of thought display;
When fourteen springs have bloom'd his downy cheek,
His soft and blushful meanings learn to speak;
From twenty-one proud manhood takes its date,
Yet is not strength complete till twenty-eight;
Thence to his five-and-thirtieth, life's gay fire
Sparkles, burns loud, and flames in fierce desire:
At forty-two, his eyes grave wisdom wear,
And the dark future dims him o'er with care;
On to the nine-and-fortieth, toils increase,
And busy hopes and fears disturb his peace;
At fifty-six, cool reason reigns entire,
Then life burns steady, and with temp'rate fire;

But sixty-three unbinds the body's strength,
Ere the unwearied mind has run her length:
And when from sev'nty, age surveys her last,
Tired she stops short—and wishes all were past.

HILL.

LESSON XV.

GLASS—PUTTY.

AL'KALI, *n.*, the ashes of plants; any substance which, when mingled with acid, produces fermentation. F. *alkali*, from (Ar.) *al*, and *kali*, a plant,—from the ashes of which *alkaline* substances are procured.

INTENSE', *a.*, very great, raised to a high degree. I. and S. *intenso*, from *tendo*, L., I stretch.

VIT'RIFIED, *pt.*, converted into glass. F. *vitrifié*, from *vitrum*, L., glass, and *fieri*, to be made.

TRANSPA'RENT, *a.*, pellucid,—yielding a free passage to rays of light, so that objects appear through. F. *transparent*. L. *transparens*, —*trans*, through, and *parens*, *p. pt.* of *parere*, to appear.

INCORRO'DIBLE, *a.*, impossible to be consumed or eaten away. F. *corroder*, to consume or waste away, from *rodere*, L., to gnaw.

DUC'TILE, *a.*, capable of being drawn out; pliable. F. *ductile*, from *duco*, L., I draw.

PLAS'TIC, *a.*, capable of being moulded into any form. I. *plastico*, from (G.) *plasso*, or *platto*, I form or frame.

ANNEAL (-nele'), *v.*, to heat glass after it is blown, that it may not break; to temper glass or metal. A.S. *anælan*, from (Go.) *el*, *eld*, fire.

FO'LIA, *n.*, *laminæ* or thin plates; leaves. L. *folia*. *Folium*, L., and *phullon*, G., a leaf.

UNC'TUOUS, *a.*, clammy, oily. F. *onctueux*, from *unctus*, L., anointed.

1. GLASS is made of sand or flint, combined with an alkali, by exposure to intense heat, which causes these substances to melt and unite. This mixture is said to have been discovered accidentally in Syria, by some merchants who were driven by stress of weather upon its shores. They had lighted a fire upon the sands, to cook their food; the fire was made of the plant called kali, which grows on the sea shore;

and the sand, mixing with the ashes, became vitrified by the heat. This furnished the merchants with the hint that led to the making of glass, which was first regularly manufactured at Sidon in Syria. England is now much celebrated for its glass. The qualities which render this substance so valuable, are, that it is hard, transparent, nearly incorrodible, not being readily affected by any substance but acid in a fluid state; and that, when fused or melted, it becomes so ductile and plastic, that it may be moulded into any form, which it will retain when cool. There are three sorts of furnaces used in making it: one to prepare the frit, a second to work the glass, and a third to anneal it. After having properly mixed the ashes and sand, they are put into the first furnace, where they are burned or calcined for a sufficient time, and become what is called frit. This being boiled afterwards in pots or crucibles of pipe-clay, in the second furnace, is fit for the operation of blowing; the annealing furnace is intended to cool the glass very gradually; for if it be exposed to the cold air immediately after being blown, it will fall into a thousand pieces, as if struck by a hammer. Before glass was invented, thin folia of mica or horn were used for windows.

2. Putty is a soft, unctuous substance, which hardens by exposure to air, and is used by glaziers to fasten the panes of glass to the window-frames. It is composed of linseed oil and whiting, sometimes with the addition of white lead. The whiting is prepared from chalk, ground into a fine powder; and the oil and white lead are worked into it till all the substances are thoroughly mixed together. Linseed oil is extracted from the seed of the flax; which in Latin is called lin*um*. MAYO.

LESSON XVI.

ST. BRIDGET.

Religious (re-lid'-jus,) *a.*, as applied to a community, *religious* indicates that the persons who form it are *bound again*, that is, have taken the vows of religion,—poverty, chastity, and obedience. F. *religieux*, from *religio*, L., the bond or obligation of man to God, from *ligo*, I bind.

Veil, *n.*, that part of a nun's religious dress which covers the head and in part conceals the face. A veil was anciently a mark of subjection, and as such was worn by married women: in religious women it is a sign of their alliance and engagement with their heavenly Spouse. F. *voile*, from *velum*, L., a covering.

Virgin (ver'-), *n.*, a maiden who has preserved her chastity: it is sometimes applied to a man; St. John E. is styled "the *virgin* disciple:"—it is also used to denote anything pure or uncontaminated. S. *virgen;* L. *virgo*, from *vir-ago* (*vir*, a man, from *vis*, strength, and *ago*, I act), a woman who acts like a man;—that is, practises *virtue* (from *vir*) and performs deeds of heroism befitting a man, —a Christian man, and soldier of Christ.

Widow (wid'-o), *n.*, a wife bereft of her husband, *i. e.*, separated from him by death. Go. *widowo;* L. *vidua*, a widow, from *viduus*, bereaved, and this from the ob. *iduo*, I separate.

Di'ocess, *n.*, the circuit of a bishop's jurisdiction; the division of an archbishop's province under the jurisdiction of each bishop:—a portion of an inhabited country. F. *diocèse;* G. *dioikesis*, from *dioikein*, to dwell apart: *oikos*, a house, a possession.

Illus'trious, *a.*, noble, famous. L. *illustris*, from *lustrum*, a clarifying, a purifying.

Deputa'tion, *n.*, persons specially commissioned or delegated to transact or manage any affair. F. *députation*, from *puto*, L., I adjust.

Pil'grim, *n.*, one who makes a journey of penance or devotion; a traveller. D. *pelgrim;* I. *pellegrino*, from L. *peregrinus*, a traveller:—*pereger* (*per*, and *ager*, a field).

Men'dicant, *n.*, one who begs alms. F. *mendiant;* L. *mendicus*, from *menda*, a deficiency, a want.

Bish'op, *n.*, one of the first order of the clergy; literally an overseer. A.S. *bisceop;* L. *episcopus;* G. *episcopos*,—*epi*, over or into, and *skopeo*, I look, I see.

The institution of female monasteries, or nunneries, such as, in the fourth century, were established abroad by Melania, and other pious women, was introduced into Ireland, towards the close of the fifth century, by St. Bridget; and so general was the en-

thusiasm her example excited, that the religious order which she instituted, spread its branches through every part of the country. Taking the veil herself at a very early age, when, as we are told, she was clothed in the white garment, and the white veil placed upon her head, she was immediately followed, in this step, by seven or eight young maidens, who, attaching themselves to her fortunes, formed, at the first, her small religious community. The pure sanctity of this virgin's life, and the supernatural gifts attributed to her, spread the fame she had acquired more widely every day, and crowds of young women and widows applied for admission into her institution. At first she contented herself with founding establishments for her followers in the respective districts of which they were natives; and in this task the bishops of the different diocesses appear to have concurred with and assisted her. But the increasing number of those who required her own immediate superintendence, rendered it necessary to form some one great establishment, over which she should herself preside; and the people of Leinster, who claimed to be peculiarly entitled to her presence, from the illustrious family to which she belonged having been natives of their province, sent a deputation to her, to entreat that she would fix among them her residence. To this request the saint assented; and a habitation was immediately provided for herself and her sister nuns, which formed the commencement both of her great monastery, and of the town or city of Kildare. The name of Kildara, or cell of the oak, was given to the monastery, from a very high oak-tree which grew near the spot, and of which the trunk was still remaining in the twelfth century; no one daring, as we are told by Giraldus, to touch it with a knife.

The extraordinary veneration in which St. Bridget was held, caused such a resort of persons of all ranks to this place—such crowds of penitents, pilgrims, and mendicants—that a new town sprang up rapidly around her, which kept pace with the growing prosperity of the establishment. The necessity of providing spiritual direction, as well for the institution itself, as for the numerous settlers in the new town, led to the appointment of a bishop of Kildare, with the then unusual privilege of presiding over all the churches and communities belonging to the order of St. Bridget throughout the kingdom.

MOORE.

LESSON XVII.

THE CATACOMBS.

CAT'ACOMBS, *n.*, hollow places against the sides of caverns, for depositing the bodies of the dead. F. *catacombs*, from (G.) *kata*, and *kumbos*, a hollow.

POR'TICO, *n.*, a piazza or porch. See p. 48.

INTERSEC'TIONS, *n.*, the points where lines cross each other. F. *intersections*, from (L.) *inter* and *seco*, I cut.

LAB'YRINTH, *n.*, a place formed with many windings and turnings, and difficult to escape from; a place formed to take or confine. F. *labyrinthe;* G. *labyrinthos*, from *labein*, to take.

CEM'ENT, *n.*, an adhesive, binding compost of lime, sand, or other materials: originally small stones, or fragments used for filling in the building of a wall. F. *ciment*, from (L.) *cæmentum*, from *cædo*, I cut;—because small stones were cut off the large for, &c.

VI'AL or PHI'AL, *n.*, a small bottle. G. *phiale*, a bowl, a vase.

INITIALS (in-ish'-als), *n.*, the first letters of words; first principles. L. *initia*, from *itum*, said to be from *eo*, I go (first).

REPOS'ITORY, *n.*, a place where anything is safely laid up. L. *repositorium*, from *re*, and *ponere*, to put, place, or lay.

FET'ID, *a.*, offensive, rancid. F. *fetide*, from *fœtere*, L., to have a bad smell.

PRE'CINCT, *n.*, outward limit (of the catacombs, where light reappears). I. *precinto*, from *cingo*, L., I surround.

ST. SEBASTIAN'S, a church erected by Constantine

in memory of the celebrated martyr whose name it bears, has a handsome portico, and contains some good pictures and paintings. It is, however, more remarkable for being the principal entrance into the catacombs which lie in its neighbourhood. The catacombs are subterraneous streets or galleries, from four to eight feet in height, from two to five in breadth, extending to an immense and almost unknown length, and branching out into various walks. The confusion occasioned by the intersection of these galleries resembles that of a labyrinth, and renders it difficult, and, without great precaution, dangerous, to penetrate far into their recesses. The catacombs were originally excavated, in order to find that earth or sand, called at present, *puzzolana*, and supposed to form the best and most lasting cement. They followed the direction of the vein of sand, and were abandoned when that was exhausted, and oftentimes totally forgotten. Such lone, unfrequented caverns afforded a most commodious retreat to the Christians, during the persecutions of the three first centuries. In them, therefore, they held their assemblies, celebrated the holy mysteries, and deposited the remains of their martyred brethren. For the latter purpose they employed niches in the sides of the walls, placed there the body, with a vial filled with the blood of the martyr, or perhaps some of the instruments of his execution, and closed up the mouth of the niche with thin bricks or tiles. Sometimes the name was inscribed, with a word or two importing the belief and hopes of the deceased; at other times, a cross, or the initials of the titles of our Saviour interwoven, were the only marks employed to certify that the body enclosed, belonged to a Christian. Several bodies have been found without any inscription,

mark, or indication of name or profession. Such may have belonged to pagans, as it is highly probable that these cavities were used as burial places, before, as well as during, the age of persecutions. It is impossible to range over these vast repositories of the dead, these walks of horror and desolation, without sentiments of awe, veneration, and almost of horror. We seemed on entering to descend into the regions of the departed, wrapped up in the impenetrable gloom of the grave. Independent of these imaginary terrors, the damp air and fetid exhalations warn the curious traveller to abridge his stay, and hasten to the precincts of day.

EUSTACE.

LESSON XVIII.

THE PAPYRUS.

TRIANG'ULAR, *a.*, having three angles, and therefore three sides. F. *triangulaire*, from (L.) *tres*,—*tria*, three, and *angulus*, an angle. See "Rectangular," p. 65.

FIL'AMENTS, *n.*, threads or strings. F. *filaments*, from *filum*, L., a thread.

PA'PER, *n.*, the substance upon which writing and printing are executed; now made of rags; anciently from the *papyrus*, a species of reed growing on the banks of the Nile;—and still later of *leaves*. F. *papier*, from *papyrus*, L.,—*papyros*, G., a plant, &c.

KEEL, *n.*, the bottom of a ship, so called on account of its hollowness. Keel here means the timber that extends at the bottom from end to end, that is, from the prow to the stern. Ger. *keel*; D. *kiel*; G. *koile*, from *koilos*, hollow.

LIG'ATURE, *n.*, anything bound round another bandage; a band. F. *ligature*, from *ligo*, L., I bind.

PEL'LICLE, *n.*, a small or thin skin: sometimes it is used for the film which gathers upon liquors impregnated with salts or other substances, and evaporated by heat. L. *pellicula*, from *pellis*, the skin.

RIBAND or RIBBON (*both pr.* rib'-bin), *n.*, a band or fillet of silk or satin, worn for ornament. F. *ruban*, from *rubens*, L., red,—because the more beautiful ribbons were made of that colour.

TRANSVERSE'LY, *ad.*, athwart, across; in a cross direction. L. *transversè*, from *trans*, and *verto*, I turn.
SAC'CHARINE, *a.*, sugary; having properties resembling those of sugar. F. *saccharin;* G. *sakcharon;* Ar. *saccar*, from *succar*, sugar.
IMPREG'NATED, *pt.*, saturated with. See p. 55.

1. THE papyrus most naturally suggests itself, whenever we turn our attention to the vegetable productions of Egypt. The stalk is of a vivid green, of a triangular form, and tapering towards the top. Pliny says, that the root is as thick as a man's arm, and that the plant occasionally exceeds fifteen feet in height. At present it is rarely found more than ten feet long, about two feet, or little more, of the lower part of the stalk being covered with hollow, sharp-pointed leaves, which overlap each other like scales, and fortify the most exposed part of the stem. These are usually of a yellow or dusky-brown colour. The head is composed of a number of small grassy filaments, each about a foot long. Near the middle each of these filaments parts into four, and in the point of partition are four branches of flowers, the termination of which is not unlike an ear of wheat in form, but is in fact a soft, silky husk.

2. This singular vegetable was used for a variety of purposes; the principal of which were, the structure of boats and the manufacture of paper. In regard to the first, we are told by Pliny, a piece of the acacia-tree was put in the bottom to serve as a keel, to which the plants were joined, being first sewed together, then gathered up at the stem and stern, and made fast by means of a ligature.

3. But it is as a substance for writing upon that the papyrus is best known, and most interesting to the scholar. The process by which the plant was prepared for this purpose, is briefly stated by the

Roman naturalist. The thick part of the stalk being cut in two, the pellicle between the pith and bark, or perhaps the two pellicles, were stripped off and divided by an iron instrument. This was squared at the sides, so as to be like a riband, then laid upon a smooth table, after being cut into proper lengths. These strips or ribands were lapped over each other by a very thin border, and then pieces of the same kind were laid transversely, the length of these last answering to the breadth of the first. This being done, a weight was laid upon them while they were yet moist; they were then dried in the sun. It was thought that the water of the Nile had a gummy quality sufficiently strong to glue these strips together; but Mr. Bruce, who ascertained by experiment that this opinion is perfectly groundless, suggests that the effect was produced by means of the saccharine matter with which the papyrus is strongly impregnated. The flower of this plant, it is well known, was used for religious purposes.

CABINET LIBRARY.

LESSON XIX.

MANUFACTURE OF TAPE.

PROCESS (pros'-ses), *n.*, regular and gradual course; methodical management of anything. F. *procès*, from *cedo*, L., I go, I advance.

COT'TON, *n.*, the down of the cotton-tree:—cloth made of cotton. F. and S. *coton;* I. *cotone*,—so called from its resemblance to the down which adheres to the quince:—I. *cotogni;* L. *cotoneum*, a quince.

APPARA'TUS, *n.*, things prepared or provided (for lapping, &c.) collectively. L. *apparatus*, from *paro*, I make ready.

EQUABLE (e'-kwa-bl), *a.*, even, regular, uniform. L. *æquus*, from *eikos*, G., like, similar.

SYS'TEM, *n.*, an orderly collection, or a connected series of dependent

or successive parts. L. and G. *systema*, from (G.) *syn*, with, or together with,—and *histasthai*, to place or set.

THROSTLE (thros'-sel), *n.*, the diminutive of thrush. Ger. *trostle*, a thrush. Perhaps the name, as applied to a spinning frame, may have been suggested by some resemblance in the sound of the machine in working to the notes of the thrush. The WILLOWING machine may have borrowed its name from the *willow* (A.S. *welie*), a tree, so called because it shoots up rapidly and *willingly* or freely—in allusion to the freedom and rapidity with which the machine acts. To SLUBBER, is to cover up anything coarsely or carelessly. DOFFING, means putting away or laying aside: *doff* or *do off*, to put off; hence DOFFER.

COMPACT', *a.*, close, dense. F. *compacte*, from *pactus*, L., driven in, from *pango*, I drive, I fasten.

RAW, *a.*, imperfect, unfinished, undressed. D. *rouw;* Ger. *roh;* A.S. *hreow*, crude. See "Rude," p. 89.

BRO'KER, *n.*, one who *breaks* goods bought by wholesale or in large packages; one who sells, as agent, in parts or portions; one who acts between buyer and seller. *Broker* may be so denominated from the verb *to break*.

TEN'DERS, *n.*, attenders; the persons waiting by, watching or supplying (the machines, &c.) with. From *tendo*, L., I reach, I tend, I spread, &c.

To trace the various processes a piece of tape passes through, and the various employments it affords, before it comes into the market, is a very curious and interesting occupation. Beginning, then, with the first commercial operations; the cotton used in the manufacture of tapes, having been warehoused in Liverpool, is sold on account of the importer, and bought to the order of the manufacturer by cotton-brokers. It is conveyed by canal or railway to Manchester; and when delivered at the works of the purchaser, is weighed, assorted, mixed, and spread, with a view to obtain equality in the staple. It is then taken to the *willowing* machine, to be opened or loosened; thence it is transferred to the *blowing* machine, which cleans it from dust, and makes it feathery. Attached to the blower is a *lapping* apparatus, by which the cotton is taken up and laid in a continuous fleece upon a roller, in order that it may be conveniently carried to the *carding* engine,

there to be made into a fleece of the most equable texture possible; thence it is handed to the *drawing-frame*, where it is blended with the production of all the carding engines, connected with the particular set or system to which it belongs. It is next passed through the *slubbing-frame*, afterwards through the *jack*, or roving-frame, and then through the *throstle*, or spinning-frame, upon which it is made into yarn or twist. From the throstle, the yarn, if intended for warp, is forwarded to the *winding-frame*, but if intended for weft, to the *reeler;* afterwards, that which is wound, is delivered to the *warper*, that which is reeled, to the *pin-winder*. The *weaver* next operates upon it, passes it through the *loom*, rubs up the tape, and consigns it to the *taker-in*, who examines the fabric, and transfers it to the *putter-out*, who sends it to the *bleacher*. When bleached, it is handed to the *scraper*, whose business it is to take out the creases, and open the tape, by running it under and over iron scrapers. This having been done, the piece is put through the *calender*, where it is pressed between hot bowls, and rendered smooth and glossy. It is next taken to the *lapping* department, where it is neatly folded by young women; after which, the *maker-up* forms the piece into parcels, containing the required quantity, and places them in a powerful press, to make them compact. He next papers them, and sends them to the *warehouse*, for sale. Thus, in its progress from the raw material, a piece of tape has afforded employment to the broker of the manufacturer, to the carrier, to the mixer of the cotton, to the tenders of the willow, of the blower, of the carding-engine, of the drawing-frame, slubbing-frame, roving-frame, and throstle; to the doffer, bobbin-winder, reeler, warper, pin-winder, weaver, taker-in,

putter-out, bleacher, scraper, calender-man, lapper, maker-up, and salesman; or, to at least twenty-five persons, before it leaves the warehouse of the manufacturer, where 12 pieces, of 18 yards each, or 216 yards of cotton-tape, of nearly half an inch in width, and containing 9,170 yards of yarn, are sold for eighteen pence; or 12 yards of finished tape, containing 509 yards of yarn, for the small sum of one penny. Some idea of the extent to which this manufacture is carried on in Manchester, may be formed from the fact, that at the works of Messrs. Wood and Westheads, upwards of 1,240,000 yards of goods, not exceeding three inches in width, and composed partly or entirely of cotton, linen, silk, or worsted, are woven in one week, or upwards of 35,227 miles in one year.

MANCHESTER AS IT IS.

LESSON XX.

THE DYING CHRISTIAN TO HIS SOUL.

1. VITAL spark of heavenly flame!
Quit, oh, quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh, the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

2. Hark! they whisper—angels say,
"Sister spirit, come away?"
What is this absorbs me quite?
Steals my senses, shuts my sight,

Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

3. The world recedes, it disappears!
Heaven opens to my eyes!—my ears
With sounds seraphic ring:
Lend, lend your wings! I mount, I fly!
O Grave! where is thy victory?
O Death! where is thy sting?

POPE.

LESSON XXI.

HYMN TO THE BLESSED VIRGIN.

1. AVE MARIA! maiden mild!
Listen to a maiden's prayer;
Thou canst hear, though from the wild;
Thou canst save amid despair.
Safe may we sleep beneath thy care,
Though banish'd, outcast, and reviled—
Maiden! hear a maiden's prayer;
Mother, hear a suppliant child!

AVE MARIA!

2. Ave Maria! undefiled!
The flinty couch we now must share,
Shall seem with down of eider piled,
If thy protection hover there.
The murky cavern's heavy air
Shall breathe of balm, if thou hast smiled;
Then, Maiden! hear a maiden's prayer,
Mother, list a suppliant child.

AVE MARIA!

3. Ave Maria! stainless styled!
Foul demons of the earth and air,
From this their wonted haunt exiled,
Shall flee before thy presence fair.
We bow us to our lot of care,
Beneath thy guidance reconciled;
Hear for a maid a maiden's prayer,
And for a father hear a child!

AVE MARIA!

SCOTT.

§ 4. LESSON I.

OF THE EARTH.

GLOB'ULAR, *a.*, round, spherical. I. and S. *globoso*, from *globus*, L., a round body, a ball.

AX'IS, *n.*, that round which anything turns or revolves: an imaginary line passing through the centre of the earth, from north to south, the extreme points of which are called the *poles*. L. *axis*, from *axon*, G., and this from *agein*, to drive round.

CIRCUM'FERENCE, *n.*, an orb, a circle; the greatest measure of the earth round on its surface. F. *circonférence*, from *circumfero*, L., I bear or carry round,—*circum*, and *fero*, from *phero*, G., I bear or carry.

GEOG'RAPHY, *n.*, a description of the earth, or of parts of the earth. F. *géographie*; L. and G. *geographia*,—(G.) *ge*, the earth, and *graphein*, to describe.

EQUA'TOR, *n.*, a great circle. See p. 89. DIAMETER, p. 65. TROPICS, see "Tropical," p. 26.

ECLIP'TIC, *n.*, the line which the centre of the earth describes in its annual revolution about the sun, and which corresponds with the path in which the sun *appears* to pass in the heavens. F. *écliptique*, from *leipo*, G., I leave or quit.

MERID'IAN, *n.*, a great circle passing through the poles and the zenith of any place, exactly dividing the east from the west. F. *méridien*; L. *meridianus*, from *meridies*, that is, *medi-dies*, mid-day, because when the sun comes over the meridian of any place, it is then noon or mid-day.

PAR'ALLELS OF LAT'ITUDE, *n.*, small circles drawn round the globe parallel to the equator, from which latitude is reckoned. F. *parallèle*; G. *parallelos*. See "Unparalleled," p. 48, and "Latitude," p. 30

ZONE, *n.*, a girdle: the wide space lying between the tropics—like a girdle surrounding the globe—is called the *torrid* zone; those between the tropics and the arctic and antarctic circle are called the north and south *temperate;* and those extending to the polar circles, the north and south *frigid* zones. F. *zone;* G. *zone*, from *zonnuein*, to gird.

HEM'ISPHERE, *n.*, half of a sphere or globe. F. *hémisphère*, from (G.) *hemisus*, half, and *sphaira*, a sphere.

1. THE form of the earth is nearly globular or spherical. Being somewhat compressed at each extremity of the axis, its diameter, from north to south, is about 26 miles less than that from east to west. The mean diameter is computed at 7,912, and its circumference at 24,856 miles English; and the area of the earth's entire surface at 198,000,000 square miles. Of this area, more than two-thirds are covered with water; the remainder is the land. For greater accuracy of description, writers on geography suppose circles to be drawn on the surface of the earth, distinguishing them into *great* and *small* circles. The great circles are the equator, ecliptic, and meridians; the small circles, the parallels of latitude, four of which form the boundaries of the zones; namely, the two tropics, and the two polar circles.

2. That part of the earth's surface called the *land*, is divided into two great *continents*, the eastern and western, situated principally in opposite hemispheres. The eastern continent is 31 millions of square miles in extent, and is said to contain about 800 millions of inhabitants. It comprises Europe, Asia, and Africa, and is called the *Old World.* The western continent contains 17 millions of square miles, and a population of about 47 millions. It is divided into North and South America, and, because discovered at a comparatively late period, is called the *New World.* To these grand divisions another has been added, called *Oceanica*, consisting of the numerous

islands scattered over the great ocean, which extends from the south-eastern shores of Asia, to the western coast of America. Its extent may be estimated at about 8 millions of square miles, and its inhabitants at 20 millions.

3. The water is divided into five great *oceans;* the Pacific, Atlantic, Northern, Southern, and Indian. The Atlantic bounds Europe and Africa on the west, and North and South America on the east. The Pacific divides Asia from America. The Indian lies south of Asia, and east of Africa, and extends to about forty degrees south latitude. The Northern Ocean bounds Europe, Asia, and North America on the north. The Southern extends round the South Pole, and unites with the Indian, Atlantic, and Pacific Oceans. These five oceans, with their numerous branches which form the *inland seas*, occupy at least 142 millions of square miles. The remaining 56 millions form the five portions of land already mentioned, of which Europe contains four; Asia, sixteen; Africa, eleven; America, seventeen; and Oceanica, eight millions. The whole population of the earth is variously stated. The most recent estimates, however, compute it at about 900 millions.

C. B.

LESSON II.

THE REIN-DEER.

Po'LAR, *a.*, lying near the (N.) pole. F. *polaire*, from *polos*, G., a hinge, an axis,—the extremity of the earth's axis.

RE'GION, *n.*, a tract or territory ruled over; a district. F. and S. *region* from *rego*, L., I rule.

Dreary (dree'-), *a.*, gloomy, dismal. A.S. *dreory*, probably from *hreowan*, to rue.

Deer, *n.*, a name applied to a species of beast or animal hunted for its flesh. D. *dier*; A.S. *deor*,—wild deer, any kind of wild beast, —from *ther*, G., a beast.

Venison (ven'-zn), *n.*, game: the flesh of the deer, wild boar, or other beast of the *chase*, whose flesh is eatable. F. *venaison*, from *venor*, L., I hunt.

Browse, *v.*, to eat, to feed upon. F. *brouser*, to feed on leaves and buds, from *brosse*, a bush:—or from *broskein*, G., to feed.

Emer'gency or Emer'gence, *n.*, pressing casualty; an unforeseen event. I. *emergenza*, from (L.) *emergo*,—*e*, and *mergo*, I rise, I rush.

Astron'omer, *n.*, he that studies the celestial bodies; one skilled in *astronomy*. F. *astronome*, from *astron*, G., a star, and *nomos*, a law.

Tran'sit, *n.*, in astronomy, the passing of any planet just by or under any other planet or fixed star. I. *transito*, from *transitus*, L., a passing.

Ten'dons, *n.*, sinews by which the joints are moved. F. and S. *tendon*, from *tendo*, L.,—from *teino*, G., I stretch.

1. The rein-deer is a native of the polar regions; another of the many forcible examples of the inseparable connexion of animals with the wants of human society, and of the goodness of God, in providing for his creatures. The rein-deer has been domesticated by the Laplanders from the earliest ages; and has alone rendered the dreary regions in which this portion of mankind abides, at all supportable. The civilisation of those extreme northern regions entirely depends upon the rein-deer. A traveller going from Norway to Sweden, may proceed with ease and safety even beyond the polar circle; but when he enters Finmark, he cannot stir without the rein-deer. The rein-deer alone connects two extremities of the kingdom, and causes knowledge and civilisation to be extended over countries, which, during a great part of the year, are cut off from all communication with the other portions of mankind.

2. As camels are the chief possession of an Arab, so the rein-deer comprise all the wealth of a Laplander. The number of deer belonging to a herd is ordinarily from three hundred to five hundred; with

these a Laplander can do well, and live in tolerable comfort. He can make in summer a sufficient quantity of cheese for the year's consumption ; and during the winter season, can afford to kill deer enough to supply him and his family pretty constantly with venison. With two hundred deer, a man, if his family is small, can manage to get on. If he has but one hundred, his subsistence is very precarious, as he cannot rely entirely upon them for support. Should he have but fifty, he is no longer independent, nor able to keep a separate establishment.

3. As the winter approaches, the coat of the rein-deer begins to thicken in the most remarkable manner, and assumes that colour which is the great peculiarity of polar quadrupeds. During the summer, this animal pastures upon green herbage, and browses upon the shrubs which he finds in his march ; but in winter, his sole food is the lichen or moss, which he instinctively discovers under the snow.

4. Harnessed to a sledge, the rein-deer will draw about three hundred pounds, though the Laplanders generally limit their burdens to two hundred and forty pounds. The trot of the rein-deer is about ten miles an hour, and their power of endurance is such, that journeys of one hundred and fifty miles, in nineteen hours, are not uncommon. There is a portrait of a rein-deer, in one of the palaces of Sweden, which is said to have drawn, upon an occasion of emergency, an officer, with important despatches, the incredible distance of eight hundred English miles, in forty-eight hours. Pictet, a French astronomer, who visited the northern parts of Lapland in 1769, for the purpose of observing the transit of Venus, started three rein-deer in light sledges for a short distance,

which he actually measured, in order to know their speed, and the following was the result: the first deer performed three thousand and eighty-nine feet in two minutes, being at the rate of nearly nineteen English miles in an hour; the second did the same in three minutes; and the third in three minutes and twenty-six seconds: the ground chosen for the race was nearly level.

5. The rein-deer requires considerable training to prepare him for sledge travelling, and he always demands an experienced driver. Sometimes, when the animal is ill broken, and the driver inexpert, the deer turns round, and rids himself of his burden by the most furious assaults; but such instances of resistance are exceptions. He is ordinarily so docile, that he scarcely needs any direction, and so persevering, that he toils on, hour after hour, without any refreshment, except a mouthful of snow, which he hastily snatches. To the Laplanders, this animal is a substitute for the horse, the cow, the sheep, and the goat; the milk affords them cheese; the flesh, food; the skin, clothing; the horns, glue; the bones, spoons; the tendons, bow-strings, and when split, thread. A *rich* Laplander has sometimes more than a thousand rein-deer.

LIBRARY OF ENTERTAINING KNOWLEDGE.

LESSON III.

VIRTUES OF THE EARLY CHRISTIANS.

CHAR'ITY, *n.*, love founded on supernatural motives: "the greatest" of the divine virtues; it consists in the love of God above all, and the love of the neighbour, that is, of all mankind, for His sake.

F. *charité;* L. *caritas*, or *charitas*, from *carus*, precious, beloved,—or from *charis*, G., grace, love.

Consola'tion, *n.*, comfort. F. *consolation*, from (L.) *consolor*,—*con*, and *solor*, I comfort, I relieve.

Spir'itual, *a.*, intellectual; relating to heavenly things. F. *spirituel*, from *spiro*, L., I breathe.

Replen'ished, *v.*, filled. F. *rempli*, from *plenus*, L., and this from *pleos*, G., full.

Fer'vent, *a.*, glowing, ardent. F. *fervent*, from *ferveo*, L., I am warm.

So'cial (-she-al), *a.*, relating to the general or public interest. F. and S. *sociable*, from *socius*, L., a companion.

Frater'nal, *a.*, of or pertaining to brothers or brethren; also, as in this place, to those joined as brethren. F. *fraternel*, from *frater*, L., a brother.

Imbi'bed, *pt.*, sucked or drawn in:—in this place, admitted into the mind. F. *imbibé*, from (L.) *imbibo*,—*im*, and *bibo*, I drink.

Sublime', *a.*, exalted; high in excellence. F. *sublime;* L. *sublimis*—of doubtful origin.

Evangel'ical, *a.*, relating to the Gospel. F. *évangélique*, from (G.) *eu*, or *ev*, good, and *aggelein*, to announce tidings.

1. In the practice of religion nothing can appear more charming than the picture drawn by St. Luke, of the infant Church, in his Acts of the Apostles. He assures us, that the vast numbers who believed in Jesus Christ, had but one heart and one soul. All being animated with the same spirit, they were united in the same bonds of perfect charity. No one appropriated the least thing to himself, exclusive of his neighbour; for all things were common amongst them. They who sold their lands or houses, brought the money to the Apostles for the public use, that each one might be relieved according to his wants. Each person's wants were no sooner known, than charitably supplied. The consolation of the Holy Ghost dwelt amongst them; their placid looks indicated the spiritual sweetness that replenished their souls. Their fervent piety embraced every kind of public virtue in an eminent degree. Their hospitality, their attention to the social duties of fraternal charity, their daily presence in the temple at the stated hours, their devout behaviour during the

solemn service of religion, drew respect from all who beheld them.

2. Such is the character St. Luke has given us of the first Christians of Jerusalem. The virtues of the converted Gentiles were not less solid, as we gather from the epistles of St. Paul, though, upon the whole, perhaps, not so sublime. Before the Apostles came amongst them, the Gentiles had imbibed no principle of true religion, and had seen no exercise of that pure worship, by which the sovereign Lord of all things is duly honoured in spirit and in truth. Bewildered in the labyrinth of infidelity, they were not only destitute of real virtue, but deeply tainted with almost every vice incident to corrupt nature. But, no sooner were they instructed in the principles of Christianity, and cleansed from sin in the waters of baptism, than they became the faithful imitators of their evangelical teachers. A total change of principles and manners made them objects of admiration to the former companions of their irregularities. Prayer was the occupation of their leisure-hours, and a sincere desire of doing the will of God in all things, sanctified their most ordinary actions of the day.

3. Tertullian speaks of the pious custom they had of making the sign of the cross on every occasion, as a mark of their lively faith and confidence in the merits of their crucified Redeemer. Hence, in the midst of temporal concerns they never lost sight of eternal goods; while their hands were at work, their hearts aspired to heaven. The prospect of an everlasting reward, which they knew God had prepared for them in his kingdom of glory, quickened their diligence in the discharge of every social and religious duty. Which of the two are we to admire most,

the bounteous liberality of God in communicating his graces to those fervent Christians, or the fidelity of those Christians in thus co-operating with the divine gifts? To our humble admiration of the first, let us join our imitation of the second; we then shall pay honour to them both.

REEVE.

LESSON IV.

THE FLOWER EVERLASTING.

EM'BLEM, *n.* (in this place), a figure or type: an allusive picture or representation expressing some particular idea; an inlaid device or motto, or a something added to, or *thrown* in, by way of ornament. F. *emblème.* I. S. L. and G. *emblema*, from (G.) *emballo*,—*em*, and *ballo*, I throw.

GOS'PEL, *n.*, a joyful message, good tidings; (here) the sacred book of the Christian revelation:—the term is specially applied to each of the first four books of the New Testament penned by the Evangelists. A.S. *Godspell*,—*god*, good, and *spell*, a narrative, news, tidings.

STA'TION, *n.*, situation or employment; office or rank. F. *station*, from (L.) *statum*, *p. pt.* of *stare*, to stand.

GLAD'NESS, *n.*, cheerfulness; an inferior degree of joy, not amounting to exultation: from A.S. *glæd*, glad (*lætus*, L.—joyful), from *gladian*, to make cheerful, to gladden.

SACRIFICE (sak'-kre-fize), *n.*, an oblation or offering of devotion—an external or outward act of religious worship, which can be given to none but to God alone. F. *sacrifice;* L. *sacrifico* (*v.*)—*sacrum facere*, to make or render holy or sacred (by slaughter, oblation, &c).

INDIF'FERENT, *a.*, careless, uninterested. F. *indifférent;* from *differo*, L., I bear away, I differ.

FLOWER (flou'-ur), *n.*, the part of a plant which contains the seeds; the blossom of a plant. F. *fleur;* L. *flos*—*floris*, from (G.) *chiloos*, verdure.

WORLDLING (wurld'-ling), *n.*, one who regulates his life by worldly or human maxims, which are directly contrary to those of the Gospel:—a man of the world (*woruld*, A.S.)

RATIONALLY (rash'-), *ad.*, in a reasonable manner. L. *rationaliter*, from *ratio*, reason.

FIDEL'ITY, *n.*, faithful adherence to, or discharge of an obligation. F. *fidelité*, from *fido*, L., I trust.

1. "IT seems to live, but it is dead." It is an emblem of the perfect Christian, who lives in the

world, but does not forget the Gospel of Christ. He discharges the business of his station for God's sake with fidelity and exactness. He even excels the worldling in industry, and in application to his professional employments. Like the early converts described in the Acts of the Apostles, he takes his food and drink "with gladness and simplicity of heart." His countenance is always pleasant and agreeable, nor does it lose this character, even when zeal kindles on his features, or devotion burns in his eyes. When he is occupied in his profession, his heart often looks heavenward, and says to God, "I do this for thee." When he eats and drinks, he does the same; when he toils, he does the same; and when he rests, he rests for God. Recreation, as well as labour, is with him a sacrifice. Nothing that falls within the circle of his duty is too high, or too low, to be referred to God. The round of his external occupations is often almost the same as that of a man of the world: it is the "hidden sanctity" that makes all the distinction in merit. It is the difference of motive that saves the one and damns the other.

2. To an indifferent eye it might appear that the true Christian often shares as largely in the things of earth, as the worldling who seldom or never thinks of heaven. The latter sees him labour diligently, converse freely and rationally, take his meals cheerfully, unbend his strength in agreeable recreation, go quietly to rest at night, and mingle rationally in the amusements of society. "I am as good as he," exclaims the worldling, "for I do as he does." Ah no!—The flower before me seems the same as when it grew upon the tree in summer; it has the hue, the smell, and in everything the likeness of a living flower.

3. Such seems the Christian life in the eye of the worldling; but such it is not within. He "seems to live, but he is dead."

G. Griffin.

LESSON V.

DEVOTION.—A VISION.

1. Methought I roved on shining walks,
'Mid odorous groves and wreathed bowers,
Where, trembling on their tender stalks,
Fresh opening bloom'd the early flowers;
Thick hung the fruit on ev'ry bough,
In ripe profusion clust'ring mellow
While o'er the peak'd horizon's brow
The evening ray fell slant and yellow.

2. Slow pacing through the fragrant shade,
With calm majestic mien advancing,
O'erawed, I saw a queenly maid,
With piercing eyes divinely glancing;
Deep wonder chain'd my rev'rent tongue,
My frame was bent with greeting lowly,
While silence o'er the garden hung,
As if the ground she trod was holy.

3. "And who art thou," with eager tone,
I cried aloud, "whose presence thrilling,
Though lately seen, and yet unknown,
Can reach the inmost springs of feeling?
And oh! what sweet secluded scene,
Here shines in rural beauty splendid,
Where summer bloom and vernal green
With ripe autumnal wealth are blended!"

4. With smiles that broke as sunshine bright,
Their lustre to my soul imparting,
And tones that sent a pure delight,
Delicious through my bosom darting,
"Devotion is my name," she said,
"And thine are those delicious bowers,
From purest fountains ever fed,
And bright with undecaying flowers.

5. "In this sweet haunt, thy blissful life
Shall glide, like meadow-streamlet flowing,
Unreach'd by sounds of demon strife,
Unknown to passion and unknowing;
For thee the fragrant airs shall rise,
For thee shall bloom those opening roses;
Till far beyond yon trembling skies,
Thy heart in endless peace reposes.

6. "Yes—thine shall be this calm retreat
Of summer bloom and peaceful beauty,
If thou observe, with prudence meet,
And watchful care, one easy duty;
'Tis but to tend yon golden lamp,
With faithful hand and spirit heeding,
From wasting airs and vapours damp,
Its pointed flame attentive feeding.

7. "While heav'nward thus attending bright,
In holy lustre still increasing,
Thou keep'st that pure unearthly light,
With vestal heed and care unceasing;
Sweet peace of heart shall haunt thy bow'r,
And safety watch unceasing near thee;
And happy in thy parting hour,
Celestial truth shall stop to cheer thee.

8. "But if the faithless thirst of change,
Or slow consuming sloth should move thee,
Then dread those countless foes that range,
Terrific in the air above thee.
They cannot pierce this radiant sphere,
While faithful hands that flame shall cherish,
But wo to thee, if slumb'ring here,
Thou leave its saving light to perish."

9. Upward I look'd, with shuddering awe,
And in the growing gloom that bound us,
Full many a dismal shape I saw,
Slow winging in the air around us:
Grim-visaged death, and fierce despair,
Hard unbelief, with aspect sneering;
And ruin, with affrighted stare,
Disastrous through the mist appearing.

10. Heart-stricken at the direful sight,
Awhile I stood appall'd in spirit,
But cheer'd by that celestial light,
I took my lonely station near it:
Dissolving on the fragrant air,
No more I saw that form before me,
But by the sweetness breathing there,
I felt her influence still was o'er me.

11. Awhile I kept, with watchful heed,
My task of duty and of pleasure;
Exact, at noon and eve, to feed
That holy flame, with ample measure;
Those smiling walks, and various flowers,
Each day I hail'd with bosom fonder,
Nor e'er beyond those happy bowers,
Indulged the idle thought to wander.

G. GRIFFIN.

THE BANYAN TREE.

They tell us of an Indian tree,
  Which, howsoe'er the sun and sky
May tempt its boughs to wander free,
  And shoot and blossom wide and high;
Far better loves to bend its arms
  Downward again to that dear earth,
From which the life that fills and warms
  Its grateful being, first had birth.
'Tis thus, though wooed by flattering friends,
  And fed with fame,—if fame it be;
This heart, my own dear mother, tends
  With love's true instinct back to thee!

MOORE.

LESSON VI.

ON LIGHT.

PHENOM'ENA, *n.*, visible qualities or appearances, generally applied to *strange* appearances. See "Phenomenon," p. 30.

VISION (vizh'-), *n.*, sight; the faculty of seeing. F. and S. *vision*, from *video*, L., I see.

SCIENCE (si'-ense), *n.*, the knowledge of general, theoretic principles or laws. *Science* is knowledge; *art* is skill in the use of it. F. *science*, from (L.) *sciens*, *p. pt.* of *scire*, to know.

DI'AMOND, *n.*, the hardest and most precious of all the gems. F. and D. *diamant;* L. and G. *adamas*, adamant or precious stone, from (G.) *a*, not, and *damao*, I break, I tame.

ME'DIUM, *n.*, a mean; anything intervening. L. *medium*, from *medius*, from *mesos*, G., middle.

OMNIPRES'ENT, *a.*, present everywhere. L. *omnipræsens,—omnis*, all or every, and *præsens*, present, being before.

MIN'IATURE, *n.*, a representation on a small scale:—small paintings were styled *miniatures*, because objects were delineated upon them on a small scale, that is, less than the reality; hence the term came to be applied to anything small. F. *miniature;* I. *miniatura*, a small painting, always done in water-colours,—from

miniare, L., to paint in vermilion, and this from *minium*, red earth.

Mi'croscope, *n.*, a magnifying instrument used for viewing very minute objects. F. *microscope*, from *mikros*, G., small, and *skopeo*, I see.

Tel'egraph (-graf), *n.*, an instrument by which signals are communicated to persons at a distance. I. *telegrafo*, from (G.) *tele*, afar,—or *telos*, the end, because the end of writing is attained by signals,—and *grapho*, I write.

Op'tic, *a.*, pertaining or conducing to sight or vision; visual. F. *optique*, from *optomai*, G., I see.

The phenomena of light and vision have always been held to constitute a most interesting branch of natural science, whether in regard to the beauty of light, or its utility. The beauty is seen spread over a varied landscape—among the beds of the flower-gardens, on the spangled meads, in the plumage of birds, in the clouds around the rising and setting sun, in the circles of the rainbow. And the utility may be judged of by the reflection, that if man had been compelled to supply his wants by groping in utter and unchangeable darkness, he could scarcely have secured his subsistence for a single day. Light, then, while the beauteous garb of nature, clothing the garden and the meadow,—glowing in the ruby,—sparkling in the diamond,—is also the absolutely necessary medium of communication between living creatures and the universe around them. The rising sun is what converts the wilderness of darkness which night covered, and which, to the young mind not yet aware of the regularity of nature's changes, is so full of horror, into a visible and lovely paradise.—When a mariner, who has been toiling in midnight gloom and tempest, at last perceives the dawn of day, or even the rising of the moon, the waves seem to him less lofty, the wind is only half as fierce, and hope and gladness beam on him with the light of heaven. A man, wherever placed in light, receives by the eye from every object around, nay, from every point

in every object, and at every moment of time, a messenger of light, to tell him what is there, and in what condition. Were he omnipresent, or had he the power of flitting from place to place with the speed of the wind, he could scarcely be more promptly informed. Then, in many cases, where distance intervenes not, light can impart knowledge, which, by any other conceivable means, could come only tediously or not at all. For example, when the illuminated countenance is revealing the secret workings of the heart, the tongue would in vain try to speak, even in long phrases, what one smile of friendship or affection can in an instant convey: and had there been no light, man never could have suspected the existence of the miniature worlds of life and activity, which, even in a drop of water, the microscope discovers to him; nor could he have formed any idea of the admirable structure of many minute objects. It is to that light, again, we owe the telegraph, by which men readily converse from hill to hill, or across an extent of raging sea; and it is light which, pouring upon the eye through the optic tube, brings intelligence of events passing in the remotest regions of space.

ARNOTT.

LESSON VII.

THE COLOSSUS AT RHODES.

EN'GINE, *n.*, an instrument of war (as in this place): any instrument *ingeniously* wrought or contrived. F. *engin*, from (L.) *ingenium*—ingenuity, from *gigno*, I beget.

STATUE (stat'-), *n.*, an image or figure made to the height or *stature* of any one *standing;* when greater it was called a *colossus*, in L.,

and *kolossos*, in G.—F. *statue;* I. and L, *statua*, traced to *stare*, to stand.

Cu'BIT, *n.*, a measure of a foot and a half:—a measure among the ancients, which was originally the distance from the elbow, bending inwards, to the extremity of the middle finger:—the *curvature* of the arm. L. *cubitus;* G. *kubiton*, from *kuptein*, to bend.

AR'SENAL, *n.*, a repository of things requisite for war; a storehouse or armory; a magazine. F. *arsenal;* I. *arsenale*—of doubtful extraction.

HA'VEN, *n.*, a harbour or port:—that which holds or contains. D. *haven;* F. *havre;* A.S. *hœfan*, from *habban*, to have.

BRA'ZEN, *a.*, made of brass: from Ger. *brasen*, to burn or give a burnt or brown colour. A.S. *bræs*, brass, whence, probably, F. bronze.

PRODIGIOUS (pro-did'-jus), *a.*, enormous, monstrous, strange. L. *prodigiosus*, from *prodigium*, a prodigy, or from *prodigo*, I drive forth—because what is monstrous or excessive should be banished or driven away; *pro*, and *ago*, I drive.

MER'CHANT, *n.*, a trafficker; one who traffics to foreign countries. F. *marchand*, from (L.) *merx—mercis*, merchandize.

QUIN'TAL, *n*, a hundred weight:—a quint was so called, because divided into five equal parts of twenty each. F. and S. *quintal:* of uncertain etymology.

DIMINU'TION, *n.*, the state of growing less. F. *diminution*, from *minor*, L., less.

1. DEMETRIUS, on his reconciliation with the Rhodians, was desirous, before his departure, to give them a testimonial of his friendly disposition; he accordingly presented them with all the engines of war that he had employed in the siege. These they afterwards sold for three hundred talents, equal in value to three hundred thousand crowns, which they employed, with an additional sum of their own, in making their famous Colossus (A.M. 3708), which was reputed one of the seven wonders of the world. It was a statue of so stupendous a size, that ships in full sail passed under its legs; the height of it was seventy cubits, or one hundred and five feet, and few men could clasp their arms around its thumb. It was the work of Chares of Lindus, and employed him for the space of twelve years.

2. In the year of the world, 3782, Rhodes suffered very considerable damages from a great earthquake.

The walls of the city, together with the arsenals, and the narrow passes in the haven, where the ships of that island were laid up, were reduced to a very ruinous condition; and the famous Colossus, which passed for one of the wonders of the world, was, sixty-six years after its erection, thrown down and entirely destroyed.

3. This Colossus was, as I have observed, a brazen statue of a prodigious size; and some authors have affirmed, that the money arising from contributions for its re-erection, amounted to five times as much as the loss which the Rhodians had sustained. This people, instead of employing the sums they had received in replacing that statue, agreeably to the intention of the donors, pretended that the oracle of Delphi had prohibited them from the attempt, and given them a command to preserve the money for other purposes, by which means they afterwards enriched themselves.

4. The Colossus lay neglected on the ground for the space of eight hundred and ninety-four years, at the expiration of which (A.D. 672), Moawias, the sixth emperor of the Saracens, made himself master of Rhodes, and sold this statue to a Jewish merchant, who loaded nine hundred camels with the metal, which, computed at eight quintals for each load, after a deduction of the diminution the statue had sustained by rust and other casualties, amounted to more than thirty-six thousand pounds sterling.

ROLLIN.

LESSON VIII.

EUROPE.

Ire'land, a beautiful and fertile island in the Atlantic Ocean, nearly 32,000 square miles in area, and possessing a population of 8¼ millions. Ancient names—*Juverna, Hibernia, Scoti.*

Eng'land, the southern part of Great Britain, an island east of Ireland, in area 58,000 sq. m.—pop. 16 mill. nearly, being 270 inhabitants to the sq. m. A.N. *Albion.* See "Britannia," p. 116.

Scot'land, the part of G. Britain N. of the Tweed: its area wants only 2,000 sq. m. of that of Ireland, but its pop. is 5½ mill. less. A.N. *Caledonia.*

France, a rich and important kingdom, N.W. of the continent of Europe, and in the middle of the temperate zone. Area, 204,000 sq. m., and pop. 33½ mill., being 84,000 sq. m. in area, and 7¼ mill. in pop. over those respectively of G. Britain and Ireland taken together. A.N. *Gallia* or *Gaul*, which comprised not only France, but also Belgium, Helvetia, or Switzerland (ar. 15,250 sq. m., pop. 2 mill.), and a part of Germany. It was called *Gallia Transalpina*—beyond, or N. of, the Alps—by the Romans, to distinguish it from *Gallia Cisalpina*,—N. Italy, S. of the Alps.

Spain, a fine country, S.W. of France: Spain does not differ much in size from France, but its pop. is 19½ mill. less than that of the latter. A.N. *Iberia: Hispania* comprehended the entire peninsula.

Por'tugal, an independent kingdom, forming the western boundary of Spain, a little larger than Ireland, but with less than half its pop. A.N. *Lusitania.* See p. 54.

Neth'erlands, two distinct kingdoms—one N. of France, called the Belgic or Southern Netherlands, one-third the area of Portugal, with same pop.:—the other N. of the former, called Holland (A.N. *Batavia*), and of nearly the same extent; pop. 3 mill. A.N. *Gallia Belgica*, or *Belgium.*

Ger'many, a large portion of Central Europe, divided into States—1½ times as large as Spain, with nearly 3 times its pop. A.N. *Germania*, which contained the country between the Danube, S., and the Baltic, N.; the Vistula, E., and the Rhine, W.

Den'mark, a kingdom N. of Holland, ar. 22,000 sq. m., and pop. 2 mill. A.N. *Chersonesus Cimbrica.* Nor'way, Swe'den (together, 290,000 sq. m., pop. 3¾ mill.), Lapland, and Finland, with Denmark, formed the ancient *Scandinavia.*

Rus'sia, an empire N. and N.E. of Europe, and nearly half its entire area, with one-fifth of its pop.—comprised with Po'land (formerly 300,000 sq. m., pop. 15 mill.), and part of Prus'sia (now 106,500 sq. m., pop. 14 mill.), the ancient *Sarmatia Europæa.*

It'aly, a peninsula S. of the Alps, the most celebrated country of Europe: ar. 118,700 sq. m., pop. 21 mill. A.N. *Italia;* it was also called *Hesperia*, from its westerly situation.

Aus'tria, an empire S.E. of Germany; ar. 260,000 sq. m., pop. 33½ mill. Tur'key, S. of Austria; ar. 183,000 sq. m., pop. 9 mill.; Greece, S. of Turkey; ar. (now) 18,600 sq. m., pop. 811,000. The Circle of Austria was called *Noricum*. Austria includes *Pannonia*, now Hungary; part of *Dacia*, now Transylvania; *Illyricum*, now Dalmatia; Bosnia (part of), Croatia, and Sclavonia. Turkey includes part of *Dacia*, now Moldavia and Wallachia; *Mœsia*, now Servia and Bulgaria; *Thracia*, now part of Roumelia; Bosnia, part of *Illyricum*, together with the greater part of Græcia,—which anciently comprised the *Peloponnesus*, now the Morea; *Græcia Propria*, or Greece; *Thessalia; Epirus*, now Albania; and *Macedonia*.

1. The smallest, but by far the most important, of the great divisions of the earth, is Europe: it excels all the others in science, literature, arts, and manufactures. Its length, from the North Cape, in Lapland, to Cape Matapan, in Greece, is 2,400 miles; and its breadth, from Cape La Hogue, in France, to the River Don in Russia, 2,200 miles. It is bounded *north*, by the Northern Ocean; *west*, by the Atlantic Ocean; *south*, by the Mediterranean Sea; *east*, by the Archipelago, the Sea of Marmora, the Black Sea, the Sea of Azof, and Asia. The population is estimated at 240 millions. Europe is divided into the following countries: Ireland, England, Scotland, France, Spain, Portugal, the Netherlands, Germany, Denmark, Norway, Sweden, Russia, Poland, Prussia, Austria, Switzerland, Italy, Turkey, and Greece.

2. Europe is the north-western part of the old continent, of which it forms about one-seventh. It contains nearly four millions of square miles, being about one-fourth of the extent of Asia, and something more than one-third of that of Africa; and it presents, in proportion to its surface, a much greater extent of coast than any other of the great divisions of the earth. This is occasioned by its numerous peninsulas, formed by inland seas and gulfs, which penetrate far into the continent, and greatly facilitate

commercial intercourse. The length of the coast-line, commencing at the northern extremity of the Sea of Azof, and terminating at the mouth of the River Kara, is nearly equal to the earth's circumference.

3. Nearly two-thirds of the surface of Europe consist of an immense plain; the remainder is occupied by mountains of greater or less elevation, and these are principally extended along its southern and western shores. The plain stretches across the eastern boundary, from the shores of the Black Sea to those of the Northern Ocean; and, if smaller eminences be not taken into account, it may be said to extend from the Ural Mountains, through Russia, Poland, Prussia, and Holland, to the German Ocean, including an area of nearly three millions of square miles.

4. The islands of Europe are numerous and important. Great Britain and Ireland form the most powerful kingdom in the world. Iceland is full of interest, whether we regard its history, or its natural phenomena. The Balearic Islands were as famous in ancient, as Corsica is in modern times; and the names of Sicily and Crete are closely connected with the histories of Greece and Rome.

5. The climate of Europe is much more temperate than that of any other portion of the globe of equal extent. It may be divided into three zones; the northern, middle, and southern, the boundaries of which may be marked by the parallels of 46 and 58 degrees of north latitude. In the northern zone there are only two seasons; summer and winter. In the central or middle zone, the four seasons are distinct; while in the southern, vegetation is very little

interrupted, frost and snow being seldom seen except upon the mountains. The vegetable productions of the southern zone differ little from those of northern Africa and the adjacent islands. Vines, olives, figs, oranges, maize, and rice, are abundant; and the castor-oil and cotton plants, as well as the sugar-cane, are, in some instances, cultivated. In the middle zone, all kinds of grain are produced in great abundance, and in many of its countries, the science of agriculture has attained a high degree of excellence. In the northern zone, agriculture has made little progress. Barley, oats, beans, and potatoes, are, however, cultivated; but timber, pitch, tar, rosin, and alum, are the productions for which this zone is most remarkable. Of these, great quantities are exported. There are numerous mines of iron and copper, the most valuable of which are the iron mines of Dannemora, and the copper mines of Dalecarlia, in Sweden.

6. Of the 240 millions of inhabitants which Europe contains, about two-thirds are employed in agriculture, from 15 to 20 millions in manufactures, and probably two millions in arms. The maintenance of those employed in arms requires, it is said, two-fifths of the entire revenue. The form of government, called limited monarchy, is that which prevails in several of the most important states, and in nearly all, the subject enjoys a degree of civil liberty, greater than that which exists in most of the other parts of the world. The Christian religion, under some one of its denominations, prevails in every part of Europe, not excepting Turkey, where, though the religion of the state is Mahometanism, nearly two-thirds of the inhabitants are Christians, principally of the Catholic and Greek Churches. The number

of Catholics in Europe is computed at 136 millions. This division of the earth is also distinguished as the site of the chair of St. Peter, acknowledged the centre of Christian unity, since the time of that apostle. Other regions are, perhaps, more favoured with the wealth of nature, but in none have the effects of human intelligence, enterprise, and industry, been more strikingly exemplified.

C. B.

THE RAINBOW.

How glorious is thy girdle cast
O'er mountain, tower, and town,
Or mirror'd in the ocean vast,
A thousand fathoms down!

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

CAMPBELL.

LESSON IX.

MODESTY AND HUMILITY.

A'MIABLE, *a.*, charming, lovely. F. *aimable*, from *amare*, L., to love.
SUGGESTED (sug-jest'-), *v.*, prompted or intimated: placed under view. F. *suggéré;* from (L.) *suggero,—sub*, and *gero*, I place under, put in mind, prompt.
AGREE'ABLE, *a.*, pleasing. F. *agréable,—gré*, from *gratus*, L., grateful, acceptable.
IMPROPRI'ETY, *n.*, unfitness. F. *impropriété*, from (L.) *improprius*, *im*, and *proprius*, proper, fit.
SPONTA'NEOUSLY, *ad.*, voluntarily, freely. L. *spontè*, from *sponde*, G., a libation, a voluntary offering.

Mag'nify, *v.*, to exaggerate. L. *magnifico,—magnus*, great, and *facio*, I make.

Recess', *n.*, a retreat, place of secrecy. L. *recessus*, from *recedo,—re*, and *cedo*, I recede, I retire.

Adver'sity, *n.*, a state of affliction or suffering. F. *adversité*, from L. *advertere*, to turn to or against;—*ad* and *vertere—versum*, to turn.

Retribu'tion, *n.*, return accommodated to the action; repayment. F. *rétribution*, from (L.) *retribuo,—re*, and *tribuo*, I give.

Balsam (bawl' sum), *n.*, an unctuous, oily mixture of soothing or lenifying properties. F. *balsame;* G. *balsamon*, from Heb. *bahal-schemen.*

1. Modesty is one of the most amiable qualities of a superior man: it is, in fact, observed to increase in proportion to his superiority, and this is well explained by the ideas suggested by religion. Superiority is nothing more than a great advancement in the knowledge and love of truth: the first renders a man humble, the second makes him modest. Take an example: a man fears praise and shrinks from it, and he does so, though praise is naturally agreeable to our nature, and there appears, at first sight, no impropriety in seeking occasions in which it is spontaneously offered to us. His behaviour in this respect is approved by all those who prize virtue: why so, but because his behaviour is reasonable? The modest man feels that praise reminds him only of the bright part of his character, which is exactly that part which he is most disposed to consider and magnify; while he knows he ought not to look at one side only if he wishes to judge fairly: he feels that praise easily induces him to ascribe to himself that which is the gift of God; to suppose in himself some excellence springing from his own strength, which would be a manifest error; wherefore, he avoids it, he conceals his best actions, and preserves his noblest sentiments in the secret recesses of his own heart: he knows that whatever induces him to display them, is pride and a love of being observed,

distinguished, and esteemed, not for what he is, but for something far superior.

2. Modesty, then, being humility reduced to practice, it can have no fellowship with pride; nor can there be such a thing as a just pride. Pride can never be just, since it can never be either a support to human weakness, or a consolation in adversity. No; these admirable fruits spring from humility alone; it is humility that shields us against our weakness, by reminding us of its existence every moment; it is humility that makes us watch and pray to Him who ordains and imparts virtue; it is "humility that makes us lift up our eyes unto the hills whence cometh our help." And in adversity, consolations are reserved for the humble soul, that acknowledges herself worthy to suffer, and feels a sense of joy arising from submission to the Divine will. Looking at her faults, adversity appears like the retribution of a God that will pardon, and not like the stroke of a blind power; she increases in dignity and purity, because every pain suffered with resignation, cancels some of the spots that rendered her less fair; and what is more—she grows to love adversity itself, because it renders her "conformed to the image of the Son of God;" and, instead of abandoning herself to vain and empty complaints, she returns thanks amid circumstances under which, if she were left to herself, she would utter nought but the lamentation of despair or the cry of revolt. But as for pride; when God shall have humbled the proud man, as one stricken and wounded, will pride be any healing balsam for him? To what can it serve him in the midst of adversities, but to fill him with hatred for them as unjust; to excite in his breast a restless and painful comparison between

that which he would fain persuade himself he deserves, and that which it is his lot to endure? The secret of the repose of man in this life, consists in the conformity of his will with that of God. And who is further removed from this blessed disposition than the afflicted proud man?

MANZONI.

LESSON X.

ADDRESS TO THE CUCKOO.

1. HAIL, beauteous stranger of the grove!
   Thou messenger of spring!
   Now heaven repairs thy rural seat,
   And woods thy welcome sing.

2. What time the daisy decks the green,
   Thy certain voice we hear;
   Hast thou a star to guide thy path,
   Or mark the rolling year?

3. Delightful visitant! with thee
   I hail the time of flow'rs;
   And hear the sound of music sweet
   From birds among the bow'rs.

4. The school-boy, wand'ring through the wood
   To pull the primrose gay,
   Starts, the new voice of spring to hear,
   And imitates thy lay.

5. What time the pea puts on the bloom,
   Thou fliest the vocal vale,
   An annual guest in other lands,
   Another spring to hail.

6. Sweet bird! thy bower is ever green;
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year!

7. Oh! could I fly, I'd fly with thee;
We'd make, with joyful wing,
Our annual visit o'er the globe,
Companions of the spring.

LOGAN.

THE ANNUNCIATION.

LOVELIEST of women, and most glorified!
In thy still beauty sitting calm and lone,
A brightness round thee grew, and by thy side,
Kindling the air, a form ethereal shone,
Solemn, yet breathing gladness. From her throne
A queen had risen with more imperial eye,
A stately prophetess of victory
From her proud lyre had struck a tempest's tone,
For such high tidings as to *thee* were brought,
Chosen of Heaven! that hour: but thou, O thou!
E'en as a flower with gracious rains o'erfraught,
Thy virgin head beneath its crown didst bow,
And take to thy meek breast th' all Holy Word,
And own thyself *the handmaid of the Lord.*

MRS. HEMANS.

LESSON XI.

THE EMPEROR CONSTANTINE.

PREDILEC'TION, *n.*, partiality; prepossession in favour of anything. F. *prédilection*, from *eligere*, L., to elect, to choose.

NUR'TURED, *v.*, educated, brought up. L. *nutritus*, bred up, nursed, from *nutrio*, I educate, I nourish.

DIVIN'ITY, *n.*, divine origin (in this place): the Deity. F. *divinité*, from *divinus*, L., from *Divus*, God, and this from *dios*, G., godlike.

RESPLEN'DENT, *a.*, refulgent, brightly shining. L. *resplendens*, from *resplendere*,—*re*, and *splendere*, to shine.

CAMPAIGN (kam-pane'), *n.*, the period of encampment, or that of active military field-service. F. *campagne*, from *campus*, L., an open field.

ECCLESIAS'TICAL, *a.*, relating to the Church (here applied to persons in Holy Orders). F. *ecclésiastique*, from *ekklesia*, G., an assembly, and this from *kaleo*, I call. The Athenian *ekklesiai* were popular assemblies *called* to consult on affairs of the commonwealth: now applied to the Church.

CEL'IBACY, *n.*, the state of being unmarried. F. *célibat*, from *cœlebs*, L., single, standing alone.

SUN'DAY, *n.*, the Christian Sabbath day: the day of the week consecrated, in pagan times, to the sun. A.S. *sunnandæg*,—the day of the sun.

METROP'OLIS, *n.*, the mother city; the chief city of a country, province, or district. L. and G. *metropolis*,—(G.) *mater*, a mother, and *polis*, a city.

HEA'THEN, *a.*, pagan, idolatrous, or gentile. Go. *haithnai;* A.S. *hæthne;* L. *ethnicus*, from *ethnos*, G., a nation; applied especially to the *ethnea*, or nations not Jews.

1. CONSTANTINE, although nurtured in the bosom of paganism, had inherited the kindly disposition, we may perhaps call it the predilection of his father, Constantius, in favour of Christianity. These sentiments were soon converted into a decided inclination, and finally, into a firm belief in the divinity of the same religion. The change was effected, according to his own declaration, which we find in Eusebius, by the miraculous appearance in the heavens of a resplendent cross, which was accompanied by a promise of victory. This occurred in the year 311, during his campaign against Maxentius.

2. In the following year, Constantine, who was now lord of the western division of the Roman empire, and Licinius, who was sole ruler of the east, promulgated a decree, granting toleration to all religions. This was the first imperial decree promulgated in favour of the Christians; in 313 it was followed by the edict of Milan, which secured to the Christians in particular, the free exercise of their religion. A series of laws, during the following year, bestowed upon them many and great advantages. Constantine freed all ecclesiastical persons from the burden of the public offices of the state, and from the payment of all personal taxes; he confirmed the judicial authority of the bishops; abolished the laws against those who lived in celibacy; permitted churches to receive presents and legacies; enforced the observance of the Sunday; maintained many churches and ecclesiastics; and erected many temples to the honour of the true God. But, in the mean time, Licinius, who beheld in Constantine a rival, and an abettor of the Christians, persecuted the faithful in his own dominions. The war, which in 323 broke out between the two emperors, was, in reality, a religious war. Licinius fell in the contest, and with him fell paganism.

3. The conqueror, under whose sway the whole empire of Rome now lay united, declared himself, in the most unequivocal manner, a professor of the Christian religion; and expressed his desire and his hope, that all his subjects would imitate his example. He caused his sons to be educated as Christians, and placed Christians in the most important offices of the state. To the ancient capital of the dominions of heathen Rome, he opposed a Christian metropolis at Byzantium, now called from him, Constantinople.

He ceased not in his attacks upon paganism, which he even designated as a superstition of by-gone times. He commanded the heathen temples, in many places, to be closed, or to be converted into churches; in other cities they were destroyed, and the idols of the gods broken into pieces, or removed. He employed every means within his power to induce the idolaters to embrace the new faith; and it appears, that towards the close of his reign, he published a universal prohibition, which forbade the public worship of the gods; the law, however, was never enforced.

DÖLLINGER.

LESSON XII.

THE HABITATION OF BEES.

APPELLA'TION, *n.*, name. F. *appellation*, from *appello*, L., I appeal, I call.

ASSO'CIATE, *v.*, to join, to combine. L. *associare*,—*ad*, and *sociare*, to join: *socius*, a companion.

PROM'INENCES, *n.*, parts projecting, hanging, or standing out from. F. *prominences*, from (L.) *promineo*,—*pro*, and *mineo*, I hang or stand from or over.

STRUC'TURE, *n.*, form, make. F. *structure*, from *struere*, L., to build.

CELLS, *n.*, secret or retired places of abode. L. *cellæ*, probably from *celo*, I conceal.

METAMOR'PHOSES, *n.*, changes in shape or form. L. *metamorphoses*, from (G.) *meta*, instead of, and *morphe*, shape.

DEXTER'ITY, *n.*, skill, readiness of contrivance. F. *dextérité*, from *dexter*, L., the right hand (the right being the hand by which, generally, what is skilful in manual operations is performed), and this from *dechomai*, G., I take hold.

EQUIV'ALENT, *n.*, a thing or substance of the same utility. F. *équivalent*,—i. e., *æquè valens* (L.), equally efficacious:—*valere*, to be of force or power, to prevail.

VIS'CID, *a.*, tenacious, sticking like glue. F. *viscide*, from *viscum*, L., the misletoe, the berry of which is glutinous.

DIMEN'SIONS, *n.*, size, bulk, or extent. F. and S. *dimensions*, from (L.) *dimetire*,—*mensus*, to measure.

For "Species," see p. 22; "Solitary," p. 95; "Operations," p. 65; "Habitation," p. 135; "Material," p. 17; "Cement," p. 146; "Progeny," p. 50; and "Diameter," p. 65.

1. THERE are several species of bees distinguished by the appellation of *solitary*, because they do not associate, to carry on any joint operations. Of this kind is the mason-bee, so called because it builds a habitation composed of sand and mortar. The nests of this bee are fixed to the walls of houses, and when finished, have the appearance of irregular prominences, arising from dirt or clay, accidentally thrown against a wall or stone by the feet of horses. These prominences are not so remarkable as to attract attention; but when the external coat is removed, their structure is discovered to be truly admirable. The interior part consists of an assemblage of different cells, each of which affords a convenient lodgment to a white worm, pretty similar to those produced by the *honey-bee*. Here they remain till they have undergone all their metamorphoses. In constructing this nest, which is a work of great labour and dexterity, the female is the sole operator. The manner in which the female mason-bees build their nests, is the most curious branch of their history.

2. After choosing a part of a wall, on which she is resolved to fix a habitation for her future progeny, she goes in quest of proper material. The nest to be constructed, must consist of a species of mortar, of which sand is the basis. She knows, like human builders, that every kind of sand is not equally proper for making good mortar. She goes, therefore, to a bed of sand, and selects, grain after grain, the kind which is best to answer her purpose. With her teeth, which are as large and as strong as those of the honey-bee, she examines and brings together

several grains. But sand alone will not make mortar; recourse must be had to a cement, similar to the slacked lime employed by masons. Our bee is unacquainted with lime, but she possesses an equivalent in her own body. From her mouth she throws out a viscid liquor, with which she moistens the first grain; to this she cements a second, which she moistens in the same manner; and to the former two she attaches a third, and so on, till she has formed a mass as large as the shot usually employed to kill hares. This mass she carries off in her teeth, to the place she had chosen for erecting her nest, and makes it the foundation of the first cell. In this manner she labours incessantly till all the cells are completed; a work which is generally accomplished in five or six days. All the cells are similar, and nearly of equal dimensions. Before they are covered, their figure resembles that of a thimble. She never begins to make a second till the first is finished. Each cell is about an inch high, and nearly half an inch in diameter.

SMELLIE.

LESSON XIII.

RUINS OF THE COLOSSEUM.

NOV'ELTY, *n.*, strangeness, newness. F. *nouveauté*, from *novus*, L., new.

AMPHITHE'ATRE, *n.*, a building generally elliptical, but sometimes circular, in form, having its area encompassed with ranges of seats, one above another, so as to afford the occupants a full view of the brutalising and revolting exhibitions in the pit—viz., the slaughter of wild animals, the combats of gladiators—or Christians gored by wild bulls, or devoured by beasts. The Flavian Amphitheatre,

styled the "*Colosseum*," from its magnitude, was erected by Flavius Vespasian, soon after the final destruction of Jerusalem by his son Titus. Historians affirm, that no less than 30,000 Jewish captives were employed at one time on this gigantic edifice. It measures 157 feet in height and 1640 in circumference, is of an oval form, was capable of accommodating 100,000 spectators, and cost £3,000,000 sterling. F. *amphithéatre;* from (G.) *amphi*, around, and *theatron*, a theatre, from *theaomai*, I behold.

Twi'light, *n.*, the waning light immediately after the setting (as here), or before the rising, of the sun. D. *tweelicht;* A.S., *tweonliht*, dubious light,—*tweon*, from *tweonan*, to doubt.

U'niverse, *n.*, the whole system of the world. F. *univers;* L. *universus*, from *unus*, the whole, and *verto*, I turn.

Magnif'icence, *n.*, splendour. F. *magnificence.* "Magnify," p. 178.

Per'manence, *n.*, continuance in the same state (of serenity). See "Permanent," p. 116.

Conserva'tion, *n.*, preservation from decay. F. *conservation*, from *conserver*. I. and L. *conservo*,—*con*, and *servo*, I save, I keep.

Ar'chitect, *n.*, the chief Framer or Builder. F. *architecte*, from (G.) *arche*, chief, and *tekton*, a builder, from *teucho*, I build.

Minute', *a.*, little, small. F. *minute*, from *minuere*, L., to lessen.

Hori'zon, *n.*, the line which bounds or terminates the view. F. L. and G. *horizon*, from *horizo*, G., I bound:—*horos*, a boundary.

These ruins are highly impressive; yet when I saw them six years ago, they had a stronger effect on my imagination; whether it was the charm of novelty, or that my mind was fresher, or that the circumstances under which I saw them were peculiar, I know not; but, probably, all these causes operated in affecting my mind. It was a still and beautiful evening in the month of May; the last sunbeams were dying away in the western sky, and the first moon-beams shining in the eastern; the bright orange tints lighted up the ruins, and, as it were, kindled the snows that still remained on the distant Apennines, which were visible from the highest accessible part of the amphitheatre. In this glow of colouring, the green of advanced spring softened the grey and yellow tints of the decaying stones, and as the lights gradually became fainter, the masses appeared grander and more majestic; and when the twilight had entirely disappeared, the contrast of light and shade

in the beams of the full moon, and beneath a sky of the brightest sapphire, but so highly illuminated, that only Jupiter, and a few stars of the first magnitude, were visible, gave a solemnity and magnificence to the scene, which awakened the highest degree of that emotion, which is so properly termed the sublime. The beauty and permanence of the heavens, and the principle of conservation belonging to the system of the universe, the works of the eternal and divine Architect, were finely opposed to the perishing and degraded works of man in his most active and powerful state. And at this moment, so humble appeared the condition of the most exalted beings belonging to the earth, so feeble their combinations, so minute the point of space, and so limited the period of time in which they act, that I could hardly avoid comparing the generations of man, and the effects of his genius and power, to the swarms of fireflies, which were dancing around me, and that appeared flitting and sparkling amidst the gloom and darkness of the ruins, but which were no longer visible when they rose above the horizon—their feeble light being lost and utterly obscured in the brightness of the moon-beams in the heavens.

SIR HUMPHREY DAVY.

LESSON XIV.

THE INFLUENCE OF MUSIC.

MUSICIAN (-zish'-), *n.*, one skilled in the art of combining sounds agreeably to the ear; one who performs on musical instruments. F. *musicien*, from *musica*, L., from *mousa*, G., a muse.

IN'FLUENCE, *n.*, power flowing or proceeding from any cause. F. *influence*, from (L.) *influere*,—*in*, and *fluere*, to flow.

Dex'terous, *a.*, skilful. See "Dexterity," p. 184.
Emo'tions, *n.*, mental feelings, or workings of the mind. F. *émotions*, from (L.) *emovere,—e*, and *movere*, to move.
Sol'ace, *n.*, comfort, recreation. L. *solatium*, from *solor*, I comfort.
Mel'ody, *n.*, a succession of sweet sounds. F. *mélodie;* I. S. L. and G. *melodia*, from (G.) *meli*, honey, and *odē*, song or tune.
Tem'ple, *n.*, a place consecrated or appropriated to purposes of religion. F. *temple*, from *temenos*, G., a place set apart, from *temnein*, to cut off.
In'dolence, *n.*, laziness; state of being free from pain or concern about one's business. F. *indolence*, from (L.) *indolens,—in*, not, and *dolens, p. pt.* of *dolere*, to be in pain.
Echo (ek'-ko), *n*, a rebounding sound; the sound returned. F. I. L. and G. *echo*, from *echein*, G., to sound.
Ser'aphim, *n.*, one of the orders or choirs of the heavenly spirits, so called because inflamed with divine love. Heb. *seraphim*, from *seraph*, to burn.

1. The musician, in a more especial manner, is indebted to the sense of hearing for the influence which he can exert over our nature. That dexterous arrangement and correspondence of sounds, which are capable, without being in any way addressed to our understanding, of exciting so many lively emotions within our minds, are entirely the offspring of this sense. If it served no other and no higher purpose than this alone, of furnishing mankind with so sweet a solace amid the toils and trials of the world, they would surely find ample cause for gratitude in the endowment. How many an aching heart has found relief—how many a weary mind has been enlivened—how many a rugged nature has been softened—how many a cruel purpose has been diverted and disarmed, by the mediation of this enchanting art! On the field of war, when all things around are overcast with a hue of death and ruin, and when even reason, duty, and the love of country itself, are insufficient to prevent the spirits from sinking at the sight of the terrible pomp of destruction that stalks around, the sound of the fife and drum is able to confirm the staggering soul, to arouse the drooping en-

ergies of the heart, and hurry them on to an intoxication of bravery and defiance, which all the persuasions of reason could never have produced.

2. In the bosom of domestic life, how effectual is the moderate intervention of this science, in strengthening the bond of social love, and in cheering the exertions of industry! The poor artisan, who is fed by the labour of his hands, forgets his toil, while he unburdens his heart in song; and the fond father and brother feel their affection sensibly increased, when the object of their care is charming the hours away with a melody of other times. In the temples of the living God, when the mind is distracted by the memory of earthly cares, or the assaults of indolence and tepidity, the choir and the organ are used to direct its attention and to elevate its aspirations. Here, too, they are made to the Supreme Being a faint echo of that homage which he receives, in its perfection, from the seraphim in heaven. How precious, therefore, is this art, which is capable of soothing the unhappy, of refreshing the weary, of softening the hard of heart, of re-animating a drooping courage, of strengthening a social affection, of inspiring even labour itself with a multitude of pleasing and cheerful associations!

G. Griffin.

FRAGMENT.

Though nature weigh our talents, and dispense
To every man his modicum of sense,
Yet much depends, as in the tiller's toil,
On culture, and the sowing of the soil.

LESSON XV.

THE CROSS OF THE SOUTH.

The pleasure we felt in discovering the constellation, called the *Southern Cross,* was warmly shared by such of the crew as had lived in the colonies. In the solitude of the sea, we hail a star, as a friend from whom we have been long separated. Among the Portuguese and Spaniards, peculiar motives seem to increase this feeling; a religious sentiment attaches them to a constellation, the form of which recalls the sign of the faith planted by their ancestors in the deserts of the New World. The two great stars which mark the summit and the foot of the cross, having nearly the same right ascension, it follows that the constellation is almost perpendicular at the moment when it passes the meridian. This circumstance is known to every nation that lies beyond the tropics, or in the southern hemisphere. It has been observed at what hour of the night, in different seasons, the Cross of the South is erect or inclined. It is a time-piece, that advances very regularly nearly four minutes a day, and no other group of stars exhibits, to the naked eye, an observation of time so easily made. How often have we heard our guides exclaim in the savannahs of Venezuela, or in the desert extending from Lima to Truxillo, "Midnight is past; the Cross begins to bend!"—Humboldt's Travels.

1. In the silence and grandeur of midnight I tread,
Where savannahs in boundless magnificence spread,
And bearing sublimely their snow-wreaths on high,
The far Cordilleras unite with the sky.

2. The fern-tree waves o'er me, the fire-fly's red light,
With its quick-glancing splendour, illumines the night,

And I read in each tint of the skies and the earth,
How distant my steps from the land of my birth.

3. But to thee, as thy lode-stars resplendently burn
In their clear depths of blue, with devotion I turn,
Bright Cross of the South! and beholding thee shine,
Scarce regret the loved land of the olive and vine.

4. Thou recallest the ages when first o'er the main
My fathers unfolded the streamer of Spain,
And planted their faith in the regions that see
Its imperishing symbol emblazoned in thee.

5. How oft in their course o'er the oceans unknown,
When all was mysterious, and awfully lone,
Hath their spirit been cheered by the light, when the deep
Reflected its brilliance in tremulous sleep!

6. As the vision that rose to the lord of the world,*
When first his bright banner of faith was unfurl'd;
Ev'n such to the heroes of Spain, when their prow
Made the billows the path of their glory, wert thou.

7. And to me, as I traverse the world of the west,
Through deserts of beauty in stillness that rest,
By forests and rivers, untamed in their pride,
Thy beams have a language, thy course is a guide.

8. Shine on—my own land is a far-distant spot,
And the stars of thy sphere can enlighten it not;
And the eyes that I love, though e'en now they may be
O'er the firmament wand'ring, can gaze not on thee!

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* Constantine.

9. But thou to my thoughts art a pure-blazing shrine,
A fount of bright hopes and of visions divine;
And my soul, as an eagle exulting and free,
Soars high o'er the Andes to mingle with thee.

MRS. HEMANS.

THE SISTER OF MERCY.

1. BEFORE the Cross, before the Altar,
She gave her vows to God,
To bear that Cross, and ne'er to falter,
To trace the steps He trod.
The world's false lights,—its wild emotion,
Shall move her mind no more,
The star which wakes her soul's devotion,
Illumes th' eternal shore.

2. Vain dreams of youth are past and perish'd,
While youth is still in bloom;
Friends, hopes, and scenes, once loved and cherish'd,
Are sunk in memory's tomb.
Or if, when met, these long forsaken
To calm delight give birth,
The wish—the thought—their presence wakens,
Belongs not to this earth.

3. "It is not here we seek our treasure,"
She cries, "where all is vain;
Not here I seek the short-lived pleasure,
Which folly buys from pain.
Be mine the task in ev'ry season,
To soothe the suff'rer's wo,
On grief-wrung thoughts and wand'ring reason
Sweet Mercy to bestow.

4. "For me the mean thatch'd hut is pleasant,
If Mercy there can find
An entrance to the wretched peasant,
The lowliest of his kind,
An outcast! true—yet oh! remember,
I follow'd Him whose head
Was pillow'd in the cold December
Upon his stable bed."

5. Still may just Heaven, its frowns repressing,
Point out the path ye go,
And crown with many a fruitful blessing,
The labours ye bestow.
Till in that land where grief comes never,
And weary souls find rest,
Ye meet for ever, and for ever,
Companions of the blest.

LESSON XVI.

ASIA.

Tur'key in Asia or Asiatic Turkey,—a country about half a million sq. miles in area, with a pop. of 12 mil., or 24 inhabitants to the sq. m.,—extends from the Bl. Sea and Russia, N., to Arabia, S., and from the Archipelago and Mediterranean, W., to Persia, E. It comprises Asia Minor; Syria, which includes the ancient *Canaan*, now Palestine, called *Palæstina* from the Philistines; Armenia, so called from *Aram*, son of Sem; Koordistan or Assyria (from *Assur*, a descendant of Sem), in which stood *Nineve;* Irak-Arabi, originally *Chaldæa*, afterwards *Babylonia*, from Babylon; and *Mesopotamia* (*mesos*, middle, and *potamos*, a river), lying *between* the Euphrates and Tigris, and comprising portions of the last three divisions.

Ara'bia, a country S. of A. Turkey, of double its area, but possessing a pop. of only 10 mill.,—extends from Syria and Chaldæa, N., to the Indian Ocean, S., and from the Red Sea, W., to the Persian Gulf, E. It still retains its ancient name and divisions: these are Arabia *Petræa* (the Stony, N.), in which are Mounts Sinai and Ho-

reb; Arabia *Deserta* (the *Desert*, or sandy, in the middle); and Arabia *Felix* (the Happy, S.), now Yemen. *Saba* was at the S. Western extremity of Arabia, and *Arsinoe* or *Cleopatris*, now Suez, at the N. Western. The Arabs are descended from Ismael.

Per'sia, a country of Asia,—half the area of Arabia, with 1 mil. in pop. less than the latter,—extends from the Persian Gulf to the Caspian, and from the Euphrates and Tigris to the borders of Afghanistan. Persia Proper, or *Persis* (now Fars), was the *Elam* of antiquity, so called from Sem's eldest son.

Afghanistan', a country as large as Asiatic Turkey, with only half its pop., extending from Tartary, N., to the Indian Ocean, S., and from India, E., to Persia, W. The tract anciently called *Aria*, extending from *Media* (which was the country along the S. of the Caspian) to India, included the whole, or the greater part, of Afghanistan.

Hindostan' or Western Peninsula, or India from the *Indus*, is one-third the area of Europe, or equal in size to Arabia, together with half of Asiatic Turkey, and has a pop of 141 mil. A.N. *India intra Gangem*,—India within the Ganges.

Eas'tern Penin'sula, a country extending from Tibet and China, N., to the Gulf of Siam, S., and from Bengal Bay and Hindostan, W., to the Chinese Sea, E. Area, 800,000 sq. m.; pop. 18 mil. A.N. *India extra Gangem*,—*extra*, beyond.

Chi'na, a country N. of the Ch. Sea and the E. Peninsula, of the same size as Hindostan, with about half the pop. of all Asia. It is called by the natives *Tchon-Koue*,—the Centre of the Earth.

Tib'et, a high table-land, three times as large as Spain, with a pop. of only 5 mil., is N. of India. It is styled by the natives *Pue* or *Pue-Kouchim*,—the Snowy Land of the North.

Tar'tary or Tatary, is a vast tract extending the whole breadth of Asia, S. of Asiatic Russia. Area, nearly 4 mil. sq. m.; pop. 17 mil. A.N. *Scythia*.

Asiat'ic Rus'sia, or Siberia, a tract E. of Russia in Europe, and N. of Tartary, 10 times as large as Persia; pop. 8 mil. A.N. *Sarmatia Asiatica*.

1. This grand division of the globe, the second in rank and importance, even in modern times, is first in extent and population. It is bounded, *north*, by the Northern Ocean; *west*, by Europe, the Sea of Azof, the Black Sea, the Sea of Marmora, the Archipelago, the Mediterranean, the Isthmus of Suez, and the Red Sea; *south*, by the Indian Ocean; and *east*, by the Pacific Ocean. It contains the following countries: Turkey in Asia, Arabia, Persia, Afghanistan, Hindostan, Eastern Peninsula, China, Tibet, Eastern or Chinese Tartary, Western or Independent Tartary,

and Asiatic Russia; to which may be added the Islands of Japan. Its length from the Dardanelles to the eastern shores of Tartary, is about 6000 miles; its breadth, from the south of Malacca, to Cape Severo, is 5400 miles. It is said to contain 16 millions of square miles, with a population of 446 millions.

2. The greater portion of this vast continent is situated in the north temperate zone; that in the torrid zone being only one-seventh, and that in the frigid, one-seventeenth of the entire. Central Asia rises to a considerable height above the sea, and forms a plateau, or table-land, from four to ten thousand feet in elevation, which gradually descends to a level with the low-lands, by which this elevated mass is surrounded. Upon the eastern or highest part of this plateau, are placed the lofty Himalaya mountains, which are the highest in the world; nature, as it were, proportioning the superstructure to the foundation on which it was to be erected. Taurus and Caucasus mark the western limits of this plateau; the Himalaya range and its branches, the southern; while the mountain-ranges of Western China, and the Alpine region of Da-uria, mark its limits on the other sides.

3. All the great rivers of Asia have their sources in the highlands of this middle region. The Obi, Yenisei, and Lena, with their tributaries, discharge their torrents, under seas of ice, into the Frozen Ocean. The two great rivers of China, the Hwang-ho and Yang-tse-Kiang, the respective courses of which are 2000 and 2900 miles, rise in the mountain region of Eastern Asia. The high tides of the Pacific Ocean ascend these rivers several hundred miles,

and render them navigable a considerable distance from the sea. The Irrawady, Ganges, Brahmapootra, Indus, and Euphrates, descend from the western terraces of this great plateau, and carry their waters, and those of the lowlands of Southern Asia, which they traverse, to the Indian Ocean. Some of these rivers, as the Ganges and Brahmapootra, like the Nile, inundate the adjacent countries to a considerable distance.

4. Asia, on account of its immense extent, possesses every variety of soil and climate. The character of its people varies with their climate. The Chinese are remarkable for their industry; the Hindoos for the opposite quality; while the Arabs and Tartars lead the same wandering life as in the ancient patriarchal times. The form of government is almost universally despotic. The rapid rise and disappearance of Asiatic towns has been accounted for by the slight and perishable nature of the materials which form the houses. In Arabia, and on the great plateau, where wood is scarce, they are mere tents, covered with skins of beasts, or with stuff made of their hair or wool. In India, where wood is abundant, they are formed of that material, but so slightly, that they soon decay.

5. Asia derives its name from a city called *Asia*, belonging to the tribe of the Asiones, in a district of Lydia. The name of the city was first extended by the Greeks to Asia Minor, and ultimately to the other regions of the east. Until the rise of the Roman empire, it occupied the first place in the history of mankind. It was the scene of all the leading events recorded in Sacred Writ; of the creation of mankind, the delivery of the law, the miraculous

favours which God bestowed upon his chosen people, of our redemption by his only-begotten Son, and of the establishment of his Church, which was afterwards to extend itself over all the nations of the earth. It was also the seat of the most powerful empires of antiquity, a great part having been successively governed by the Assyrians, Medes, Persians, Greeks, and Romans, though the ancient conquerors knew little of India or of China. The population is generally allowed to be primitive, excepting, perhaps, a few colonies from Russia, and the European settlements in Hindostan and the south-eastern islands.

6. Almost the entire of this great continent is reduced to the very lowest state of moral degradation, —its people, the slaves of the grossest superstitions. Attempts have been made, and with much success, to diffuse the light of the Gospel among them, particularly in the south and east; and fatigues, sufferings, and persecutions, are being daily and cheerfully undergone by Catholic Missionaries, to effect this glorious object. The recent persecutions in Cochin-China have given new martyrs to the Church of God, and manifested to the world, that she still possesses within her bosom that spirit of zeal, fortitude, and self-sacrifice, for which, in all ages, her children have peculiarly been distinguished. C. B.

LESSON XVII.

PROPERTIES OF MATTER.

Ed'ifice, *n.*, a building, a fabric. F. *édifice*, from (L.) *ædifico*,—*ædes*, a house, and *facio*, I make or construct.

Sagaç'ity, *n.*, acuteness of discovery; clearsightedness. F. *sagacité*, from (L.) *sagax*, wise, and this from *sagire*, to see clearly.

Vi'tal, *a.*, pertaining to life. F. and S. *vital;* from *vita*, L., life.
Men'tal, *a.*, of or pertaining to the mind. F. and S. *mental*, from *mens*, L., the mind.
Mod'ify, *v.*, to qualify, to temper; to change the form or accidents of a thing, so as to reduce it to a certain measure or standard. L. *modificare,—modus*, measure, and *facere*, to reduce or bring to.
Fundamen'tal, *a.*, essential; serving as a basis or foundation. F. *fondamentel*, from *fund'us*, L., a foundation.
Chem'ical, *a.*, relating to chemistry; made by chemistry. F. *chymique.* See "Chemist," p. 55.
Dissolv'ed (diz-), *pt.*, melted. L. *dissolutus*, from *dis*, and *solvo*, I loosen, I melt.
Igni'ted, *pt.*, kindled, or set on fire. F. *ignée*, from L., *ignis*, fire.
Revolve', *v.*, to roll, to turn round or back. L. *revolvo,—re*, and *volvo*, I roll.
For "Universe," see p. 187; "Phenomena," p. 168; "Physical," p. 67: "Philosophy," p. 82; "Appellation," p. 184.

1. If it excites our admiration, that a varied edifice, or even a magnificent city, can be constructed of stone from one quarry, what must our feeling be to learn how few and simple the elements are, out of which the sublime fabric of the universe, with all its orders of phenomena, has arisen, and is now sustained! These *elements* are general facts and laws, which human sagacity is able to detect, and then to apply to endless purposes of human advantage.

2. Now, the four words, *atom*, *attraction*, *repulsion*, and *inertia*, point to four general truths, which explain the greater part of the phenomena of nature. Being so general, they are called physical truths, from the Greek word signifying *nature;* as also, "truths of natural philosophy," with the same meaning; and sometimes, "mechanical truths," from their close relation to ordinary machinery. These appellations distinguish them from the remaining general truths, namely, the chemical truths, which regard particular substances, and the vital and mental truths, which have relation only to living beings. And even in the cases where a chemical or vital influence

operates, it modifies, but does not destroy, the physical influence. By fixing the attention, then, on these four fundamental truths, the student obtains, as it were, so many keys to unlock, and lights to illumine, the secrets and treasures of nature.

3. Every material mass in nature is divisible into very minute, indestructible, and unchangeable particles;—as when a piece of any metal is bruised, broken, cut, dissolved, or otherwise transformed, a thousand times, but can always be exhibited again as perfect as at first. This truth is conveniently recalled by giving to the particles the name *atom*, which is a Greek term, signifying that which cannot be farther cut or divided, or an exceedingly minute resisting particle.

4. It is found that the atoms above referred to, whether separate or already joined into masses, as when the atoms of which any mass is composed, are, by an invisible influence, held together with a certain degree of force; or when a block of stone is similarly held down to the earth on which it lies; or when the tides on the earth rise towards the moon. These facts are conveniently recalled, by connecting with them the word *attraction*, a drawing together, or *gravitation*.

5. Atoms, under certain circumstances, as of heat diffused among them, have their mutual attraction countervailed or resisted, and they tend to or separate;—as when ice heated, melts into water; or when water heated, bursts into steam; or when gunpowder ignited, explodes. Such facts are conveniently called by the term *repulsion*, a thrusting asunder.

6. As a fly-wheel made to revolve, at first offers resistance to the force moving it, but gradually ac-

quires speed proportioned to that force, and then resists being again stopped, in proportion to its speed; so, all bodies or atoms in the universe have about them, in regard to motion, what may be figuratively called a *stubbornness*, tending to keep them in their existing state, whatever it may be; in other words, they neither acquire motion, nor lose motion, nor bend their course in motion, but in exact proportion to some force applied. Many of the motions now going on in the universe with such regularity—as that turning of the earth which produces the phenomena of day and night—are motions which began thousands of years ago, and continue unvarying in this way. Such facts are conveniently recalled by the term *inertia*. ARNOTT.

LESSON XVIII.

ON THE DUTIES OF SCHOOL BOYS.

KNOWLEDGE (nol'ledje), *n.*, learning, information; illumination of the mind. Old Eng. *knowlech.*

SENTI'MENT, *n.*, feeling, sense. F. *sentiment*, from *sentir*, to feel.

EDUCA'TION, *n.*, formation of manners; the act of training the habits and affections; the act of leading or drawing forth the faculties of the mind. F. *éducation*, from (L.) *educare,—e*, and *ducare*, to lead forth.

ANCIENT (ane'-), *a.*, old; of other or past times. F. *ancien*. See "Antiquity," p. 51.

OR'ATOR, *n.*, an eloquent speaker; one who delivers elaborate speeches or harangues. L. *orator*, from *orare*, to speak:—*os* (*oris*, the genitive), the mouth, is the root.

AMEND'MENT, *n.*, correction; change from bad for the better. F. *amendement*, from *menda*, L., a stain, a blemish.

PROB'ITY, *n.*, rectitude, integrity, sincerity. F. *probité*, from *probo*, L., I prove or approve.

DISCERN (diz-zern'), *v.*, to see or perceive clearly and distinctly. L. *discerno,—dis*, and *cerno*, from *krino*, G., I discern.

NO'BLE, *a.*, generous, spirited. F. and S. *noble;* L. *nobilis*, from *nosco*, I know.

EMULA'TION, *n.*, rivalry, competition. F. *émulation*, from *æmulus*, L., vying with.

1. Almost all the duties of scholars have been included in this one piece of advice,—to love those who teach them, as they love the knowledge which they derive from them; and to look upon them as fathers, from whom they derive, not the life of the body, but that instruction, which is, in a manner, the life of the soul. Indeed, this sentiment of affection and respect suffices to make them apt to learn during the time of their studies, and full of gratitude all the rest of their lives. It seems to me to include a great part of what is to be expected from them. Docility, which consists in submitting to directions, in readily receiving the instructions of their masters, and in reducing them to practice, is properly the virtue of scholars, as that of masters is to teach well. The one can do nothing without the other; and as it is not sufficient for a labourer to sow the seed, unless the earth, after having opened its bosom to receive it, in a manner hatches, warms, and moistens it; so, likewise, the good fruit of instruction depends upon a good correspondence between the masters and the scholars.

2. Gratitude to those who have laboured in our education, is the character of an honest man, and the mark of a good heart. "Who is there among us," says an ancient orator, "that has been instructed with any care, who is not highly delighted with the sight, or even the bare remembrance of his teachers, and of the place where he was taught and brought up?"

3. An ancient philosopher exhorts young men to preserve always a great respect for their masters, to whose care they are indebted for the amendment of their faults, and for having imbibed sentiments of

honour and probity. Their exactness displeases sometimes, at an age when we are not in a condition to judge of the obligations we owe to them; but when years have ripened our understanding and judgment, we then discern that what made us dislike them, is expressly the very thing which should make us esteem and love them.

4. Another eminent writer of antiquity, after having noted the different characters of the mind in children, draws, in a few words, the image of what he judged to be a perfect scholar, and certainly it is a very amiable one. "For my part," says he, "I like a child who is encouraged by commendation, is animated by a sense of glory, and weeps when he is outdone. A noble emulation will always keep him in exercise, a reprimand will touch him to the quick, and honour will serve instead of the rod. We need not fear that such a scholar will ever give himself up to sulkiness." How great a value soever this writer puts upon the talents of the mind, he esteems those of the heart far beyond them, and looks upon the other as of no value without them. He declares, he should never have a good opinion of a child who placed his study in occasioning laughter. "I should rather choose," added he, "to have a boy dull and heavy, than of a bad disposition."

ROLLIN.

A QUARREL.—JOHN—PETER.

JOHN.—I have been very wrong in trying to vex you, cousin; but it was not from ill-will, neither.—PETER. I know it: you bore me no ill-will: we are

good friends.—J. But it *was* wicked in me to say and do things on purpose to teaze you.—P. If you did so, that was wicked: but it was nature.—J. Surely, I am not naturally wicked!—P. We are all naturally wicked and naturally good, too: the goodness of your nature has now gotten the better.—J. Do you forgive me?—P. I do with all my heart; and if you ever wish me ill again, pray to God that it may come to pass.—J. What do you mean? Do you think I will ever pray God that any ill may befal you?—P. No; I am certain you will not, nor ever harm me in deeds. I only mean to give you a test by which to try your thoughts and words:—*Do not follow in thought or by word any purpose that you cannot commend to God by prayer.*

H. D. B.

LESSON XIX.

LAKE OF KILLARNEY.

Picturesque (-resk'), *a.*, suitable for a picture; fitted for the purpose of a painter. I. *pittoresco;* L. *pictura*, a picture, from *pictum*, *p. pt.* of *pingo*, I paint.

Cascade', *n.*, a waterfall. F. *cascade*, from *cado*, L., I fall.

Innisfal'len, *n.*, a beauteous island, originally called *Innis Nessan*, —*innis*, *ennis*, or inch (L. *insula*), an island, and *Nessan*, from the father of St. Finian, the founder of its venerable abbey in the 6th century.

Pa'tron, *n.*, a protector or guardian. F. and S. *patron*, from (L.) *pater*, *patris*, a father.

An'nals, *n.*, chronological records; histories digested in the exact order of time, or according to the *years* in which the events occurred. F. and L. *annales*, from *annus*, L., a year.

Thun'der, *n.*, a loud, rumbling, terrific noise, which usually follows lightning. A.S. *thunder;* L. *tonitru*, from *tono*, I roar.

Scenery (seen'-), *n.*, the appearance of a combination of objects (in a beautiful landscape, &c.): F. *scène*, and I. S. and L. *scena*, a scene, from G. *skene:*—anciently plays were acted under trees, and hence it is used to express the scene of a stage, though properly it signifies a place shaded by trees.

CATHE'DRAL, *n.*, the principal church of a diocess; the seat of episcopal authority. F. *cathédrale*, from (G.) *kata*, and *edra*, a seat.
SPONTA'NEOUS, *a.*, free, unforced; applied to such plants as spring and flourish without culture. L. *spontaneus*, See p. 177.
CAN'NON, *n.*, an unportable gun. F. *canon*, from G. *kanna*, a reed.
For "Magnificence," see p. 187; "Summit," p. 105; "Echo," p. 189; "Indented," p. 102; and "Boundary," p. 17.

1. THE lake of Killarney, in the province of Munster and county of Kerry, affords the most beautiful and picturesque prospects in nature. This lake is divided into three parts, called the upper, middle, and lower lake. The northern, or lower lake, is six miles in length, and from three to four in breadth. On the side of one of the mountains is O'Sullivan's Cascade, which falls into the lake, making a noise which strikes the spectator with awe. The view of this sheet of water is uncommonly fine, appearing as if descending from an arch of wood, which overhangs it above seventy feet in height from the point of view. The islands are not so numerous in this as in the upper lake; but there is one of uncommon beauty, called *Innisfallen*, nearly opposite O'Sullivan's Cascade, which contains twenty Irish acres. In this island are the ruins of an ancient abbey, founded by St. Finian, the patron saint of those parts, the situation of which is romantic and retired. There was formerly a chronicle kept in this abbey, called the *Annals of Innisfallen*. They contain a sketch of universal history, from the creation of the world to the year 430; but from that period, the annalist has amply prosecuted the affairs of Ireland down to his own time, (1215). The promontory of Mucross, which divides the upper from the lower lake, is a perfect land of enchantment; and a road is carried through the centre of this promontory, which unfolds all the interior beauties of the place. Among the distant mountains, *Turk* appears an ob-

ject of magnificence, and *Mangerton's* more lofty and more interesting summit soars above the whole.

2. The passage of the upper lake is round the extremity of Mucross, which confines it on one side, and the approaching mountains on the other. Here is a celebrated rock, called the *Eagle's Nest*, which produces wonderful echoes. A French horn sounded here, raises a concert superior to that of a hundred instruments; and the report of a single cannon is answered by a succession of peals resembling the loudest thunder, which seem to traverse the surrounding scenery, and die away among the distant mountains. The upper lake is four miles in length, and from two to three in breadth. It is almost surrounded by mountains, from which descend a number of beautiful cascades. The islands in the lake are numerous, and afford an amazing variety of picturesque scenes. The centre lake, which communicates with the upper, is small in comparison with the other two, and cannot boast of equal variety; but the shores are, in many places, indented with beautiful bays, surrounded by dark groves of trees. The eastern boundary is formed by the base of Mangerton, down the steep side of which descends a cascade, visible for 150 yards. This fall of water is supplied by a circular lake near the summit of the mountain, called the *Devil's Punch-Bowl*, which, on account of its immense depth, and the continual overflow of water, is considered as one of the greatest curiosities of Killarney.

3. One of the best prospects which this admired lake affords, is from a rising ground, near the ruined cathedral of Aghadoe. The depth of this lake is equally surprising,—places under the rocky shores

being from fifteen to twenty fathoms, and some parts from seventy to eighty fathoms deep.

4. The island of Innisfallen, in the lower lake, al-already mentioned, is generally the dining place, where there is a kind of hall fitted up by Lord Kenmare. What is very surprising here, is the spontaneous production of the *arbutus*, or strawberry-tree, which is found in great plenty and perfection in many of these islands; it was probably introduced here by the monks who inhabited this place at a very early period. This plant was not much known about London so late as 1770. Near the lake of Killarney, there is a rich copper mine wrought, which produces from 50 to 60 tons of ore per week.

CLARKE'S WONDERS.

LESSON XX.

INNISFALLEN.

1. SWEET Innisfallen, fare thee well,
   May calm and sunshine long be thine!
   How fair thou art, let others tell,
   While but to feel how fair is mine!

2. Sweet Innisfallen, fare thee well,
   And long may light around thee smile,
   As soft as on that evening fell,
   When first I saw that fairy Isle.

3. Thou wert too lovely, then, for one
   Who had to turn to paths of care,
   Who had through vulgar crowds to run,
   And leave thee bright and silent there.

4. No more along thy shores to roam,
   But on the world's dim ocean tost,
Dream of thee sometimes, as a home
   Of sunshine, he had seen and lost.

5. Far better in thy weeping hours,
   To part from thee as I do now,
When mist is o'er thy blooming bow'rs,
   Like sorrow's veil on beauty's brow.

6. For though unrivall'd still thy grace,
   Thou dost not look, as then, too blest,
But in thy shadows, seem'st a place
   Where weary man might hope to rest—

7. Might hope to rest, and find in thee,
   A gloom like Eden's on the day
He left its shade, when every tree,
   Like thine, hung weeping o'er his way.

8. Weeping or smiling, lovely Isle!
   And still the lovelier for thy tears—
For though but rare thy sunny smile,
   'Tis heaven's own glance when it appears.

9. Like feeling hearts, whose joys are few,
   But when indeed they come, divine—
The steadiest light the sun e'er threw
   Is lifeless to one glance of thine.

MOORE.

FRAGMENT.

HERE sleep the brave, who sink to rest,
By all their country's wishes blest!

When Spring, with dewy fingers cold,
Returns to deck their hallow'd mould,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

COLLINS.

§ 5. LESSON I.

THE FINAL DESTRUCTION OF THE TEMPLE.

MALIG'NITY, *n.*, malice, ill-will. F. *malignité*, which is the opposite of *benignité*, as (L.,) *malè*, ill, is of *benè*, right or well.

EXTIRPATE (ex-ster'-pate), *v.*, to eradicate or root out. L. *exstirpare* (*ex*, and *stirps*, the root), to root out.

IMPIOUS (im'-pe-us), *a.*, ungodly, irreligious, wicked. L. *impius*,—*im*, and *pius*, dutiful, pious.

TRI'UMPH (-umf), *n.*, the feeling of exultation and gladness. L. *triumphus*; G. *thriambos*.—*thria*, fig-leaves, and *amphi*, around; because the soldiers of Bacchus returned from their Indian victory wearing garlands of fig-tree leaves.

ENTHU'SIASM (en-thu'-zhe-azm), *n.*, wild joy; that temper of mind in which the imagination has got the better of the judgment:—it is sometimes applied to a divine motion or inspiration. F. *enthusiasme*; G. *enthousiasmos*, from *entheos*,—*en*, and *Theos*, God.

APOS'TATE, *n.*, one who has renounced or forsaken his religion. F. *apostat*, from (G.) *apo*, and *histemi*, I stand.

OPPRO'BRIUM, *n.*, contempt. L. *opprobrium*,—*ob*, and *probrum*, anything inconsistent with virtue; disgrace, infamy.

TERRIF'IC, *a.*, alarming, formidable. L. *terrificus*, from *terreo*, I terrify, I frighten.

GREG'ORY (ST.), *n.*, a watcher, from (G.) *gregoreo*, I watch:—St. Gregory was a doctor of the church and bishop, and, from his profound skill in sacred learning, is styled the Theologian. He was born between the years 308 and 318, in the territory of Nazianzum, in Cappadocia, Asia-Minor. To a villain who had attempted to assassinate him, he said, "May God forgive you; his gracious preservation obliges me freely to pardon you."

CHRYS'OSTOM (ST. JOHN), *n.*, golden mouth,—(G.) *chryseos*, golden, and *stoma*, mouth,—a surname given to St. John on account of the fluency, sweetness, and purity of his eloquence. This great bishop and doctor of the church was born at Antioch in 344. Writing a short time before his death, from the place of his exile in Armenia, he thus expresses himself: "I daily exult, and am transported with joy under my sufferings, in which I find a hidden treasure."

For "Ingenuity," see p. 86; "Intervals," and "Phenomenon," p. 30; "Manifestation," p. 62; "Ecclesiastical," p. 182; "Testimony," p. 76; and "Historians," p. 89.

1. The emperor Julian, the immediate successor of the sons of Constantine, had apostatised from the Christian faith, openly professed himself a pagan, and endeavoured, by every means which the most malignant ingenuity could devise, to extirpate the religion he had abandoned. All his efforts were unavailing; but the very malignity of the impious prince was soon to furnish additional testimony to the divinity of our Redeemer, and to the truth and perpetuity of his doctrine. The Jewish temple had long been in ruins, its sacrifices abolished and almost forgotten. The prophet Daniel had distinctly foretold its final desolation; and our Redeemer himself had expressly declared, that not one stone of it should remain upon another. In order to falsify these predictions, and thus to render the Christian religion contemptible, Julian assembled the chief among the Jews, encouraged them to renew their ancient sacrifices, and, as Jerusalem was the only place at which the Jewish law permitted those sacrifices to be offered, he promised to assist them in rebuilding their temple. He then collected the ablest workmen from all parts of the empire, hired numerous labourers, and committed the superintendence of the work to Alipius, one of his most faithful officers.

2. The Jews repaired in triumph to Jerusalem from all parts of the world, proclaiming everywhere, that the kingdom of Israel was about to be re-established. That they might participate in the glory of the enterprise, the women of every rank assisted in digging the foundations, and carried their enthusiasm so far as to remove the rubbish in their gowns and

aprons. The rich contributed their most costly ornaments, and it is even said, that, either through respect or ostentation, several of the spades and baskets used in the prosecution of the work, were made of silver. The Jews, long the objects of opprobrium, now suddenly elevated by the protection of the imperial apostate, failed not to insult the Christians in every possible manner. The holy bishop, St. Cyril, on his return from banishment, witnessed their efforts without the least emotion. He assured the faithful that they would soon receive a striking demonstration of the impotency of men, and of the extravagance of their opposition to the decrees of Heaven.

3. The remains of the ancient temple were easily destroyed, so that, according to the very letter of the Scriptures, not a stone was left upon a stone. The foundations of the intended building were prepared, but as soon as the first stones were laid, a frightful earthquake threw them from their places, and scattered them to a considerable distance. The greater part of the neighbouring buildings were destroyed; amongst others, the porticos to which the Jewish workmen had retired; all of whom were either maimed and bruised, or crushed to death beneath the ruins. Whirlwinds arose, which swept away the lime, sand, and other materials, which had been collected in immense quantities. But a still more awful phenomenon presented itself: large balls of fire were thrown up from the foundations, which rolled with terrific rapidity in every direction, overwhelming the workmen and consuming them to the bones, or reducing them entirely to ashes. In a few moments the entire scene became a desert. The flames spread themselves to a building at some distance, in which the hammers, pickaxes, and other tools of the

workmen were deposited, and instantly melted them down. A stream of liquid fire flowed around the place, bursting forth at intervals, and burning and scorching the wretched Jews, on whom it exclusively exercised its fury. This terrible phenomenon was repeatedly renewed during the day. At night crosses were seen imprinted on the garments of the Jews, which no effort could possibly wash out, and a bright shining cross appeared in the heavens, which extended from Calvary even to Mount Olivet. The obstinate Jews returned frequently to the work, but were each time miraculously forced to retire; so that many among them, and a still greater number of the idolaters, openly confessed the divinity of Jesus Christ, and begged the sacrament of baptism.

4. This extraordinary manifestation of divine power is mentioned by all ecclesiastical historians, and even by several pagans. St. Gregory Nazianzen, St. Ambrose, and St. John Chrysostom speak of it as a fact of recent occurrence, of which their auditors were themselves eye-witnesses. St. Chrysostom in particular adds, that the foundations dug by the Jews were yet to be seen, and served as indisputable evidence of what impiety had attempted, but could not accomplish.

BERCASTEL.

LESSON II.

SILK.

SILK, *n.*, the material as spun in threads by the worm, or a manufacture of that material. Dan. *silk*, from *sericum*, L., *sericon*, G., from the Seres (the people of Cathay), who took their name from *ser*, the worm, abounding in their woods, which produces the silk.

PRODUC'TION, *n.*, the thing made, produced, or brought forth. F. *production*, from (L.) *producere—pro*, and *ducere*, to lead or bring.

Con stitutes, *v.*, forms or makes ;—from (L.) *constituo,—con,* and *statuo,* I make, place, or appoint.

Envel'op, *v.*, to cover round, to roll in or involve. F. *envelopper ;* L. *involvo,—in,* and *volvo,* I roll or fold.

Chrysalis (krĭs'-), *n.*, the primary visible change of any species of worm to the fly state. L. *chrysalis,* a worm, of which comes the butterfly, from (G.) *chrysos,* gold,—in allusion to the colour of several of that species.

Emerge', *v.*, to come forth, to rise out of (anything in which it is covered). See "Emergency," p. 158.

Glu'tinous, *a.*, tenacious, viscid, gluey. F. *glutineux,* from (L.) *gluten,* glue, and this from (G.) *glia,* any adhesive substance.

Brocade', *n.*, silk or satin striped with gold or silver. S. *brocado ;* F. *brocard,* from *broche,* the needle or bodkin used in embroidery.

Vel'vet, *n.*, silk with soft, short fur upon it. I. *velluto,* from *villo,* woolliness.

Cli'mate, *n.*, a term applied to a region differing in temperature from another. F. *climat,* from (G.) *klima,* the bending of the heavens, from *klino,* I bend.

For "Lustre," see p. 103 ; and "Transparent," p. 142.

1. Silk is the production of a caterpillar, and constitutes the covering in which it envelops itself when it changes from the *larva* or disguised state, to that of the *chrysalis.* From the latter inanimate condition it emerges as a moth, and having laid its eggs, it soon dies.

2. The *cocoon,* or web of the silk-worm, is an oval ball of silk, which it has spun out of a substance secreted in its own body. The shades of the silk vary from the palest straw colour to deep yellow. In a state of nature the silk-worms form their cocoons upon the mulberry-tree itself, where they shine like golden fruits amidst the leaves: but the colder climates of Europe will not allow of their being reared in the open air. They are, in consequence, kept in warm, but airy rooms, and fed with mulberry-leaves till they are fully grown. They change their skin several times while they are in the caterpillar state ; at length they become so full of the silky matter, that it gives them a yellowish tinge: they then cease to eat. At this indication of their approaching change,

twigs are placed over them upon little stages of wicker-work, on which they immediately begin to form their webs. When these are finished, the downy matter on the outside, called *floss*, is taken off, and the cocoons are thrown into warm water, to dissolve the glutinous particles which had caused the silk to adhere: the ends of the threads being found, several are joined together and wound upon a reel; this is called *raw-silk*. It next undergoes an operation to cleanse it, and render it more supple; after which it is twisted into threads of different degrees of fineness, as required by the weaver; in this state it is called *thrown-silk*. The excellence of silk, as a material for dress, consists in its strength, lightness, lustre, and its being capable of taking the finest dyes. Silk may be made into substances varying in thickness, from the finest transparent gauze to the richest velvets and brocades. Our manufacturers are supplied with silk chiefly from China, Persia, and Italy. France is the most northern climate in which silk is produced in any quantity.

MAYO.

LESSON III.

NATURE'S MIRACLES.

WHAT prodigies can Power Divine perform
More grand, than it produces year by year,
And all in sight of inattentive man?
Familiar with th' effect, we slight the cause,
And, in the constancy of nature's course,
And regular return of genial months,
And renovation of a faded world,

See nought to wonder at. Should God again,
As once in Gabaon, interrupt the race
Of the undeviating and punctual sun,
How would the world admire! But speaks it less
An agency Divine, to make him know
The moment when to sink, and when to rise,
Age after age, than to arrest his course?
All we behold is miracle: but, seen
So duly, all is miracle in vain.
Where now the vital energy that moved,
While summer was, the pure and subtile lymph
Through th' imperceptible meandering veins
Of leaf and flow'r? It sleeps; and th' icy touch
Of unprolific winter has impress'd
A cold stagnation on the intestine tide.
But, let the months go round, a few short months,
And all shall be restored. These naked shoots,
Barren as lances, among which the wind
Makes wintry music, sighing as it goes,
Shall put their graceful foliage on again,
And more aspiring, and with ampler spread,
Shall boast new charms, and more than they have lost.
From death to plenty, and from death to life,
Is nature's progress when she lectures man
In heavenly truth; evincing, as she makes
The grand transition, that there lives and works
A soul in all things, and that soul is God.
The beauties of the wilderness are his,
That makes so gay the solitary place,
Where no eye sees them. And the fairer forms,
That cultivation glories in, are his.
He sets the bright procession on its way,
And marshals all the order of the year;
He marks the bounds, which Winter may not pass,
And blunts his pointed fury: in its case,

Russet and rude, folds up the tender germ
Uninjured, with inimitable art;
And, ere one flow'ry season fades and dies,
Designs the blooming wonders of the next.
The Lord of all, Himself through all diffused,
Sustains, and is the life of all that lives.
Nature is but a name for an effect,
Whose cause is God. One spirit—His,
Who wore the platted thorns with bleeding brows—
Rules universal nature. Not a flow'r
But shows some touch, in freckle, streak, or stain,
Of his unrivall'd pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as countless as the sea-side sands,
The forms with which he sprinkles all the earth.
Happy who walks with him! whom what he finds
Of flavour or of scent in fruit or flow'r,
Or what he views of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God.

COWPER.

CHANCE.

CHANCE can do nothing—there's no turn of earth,
No, not the blowing of the summer-wind,
Or the unstable sailing of a cloud,
Much more the destiny of mighty states,
But hath a will that orders it.

CROLY.

LESSON IV.

IRISH MUSIC.

In'tellect, *n.*, the faculty of mind which perceives or understands. F. *intellect;* from (L.) *intelligere,—inter*, and *legere*, to choose,—to choose between; to see or perceive the difference between.

Ex'quisite, *a.*, consummate, perfect—consequently, such as would be selected or sought out. L. *exquisitus*, from *exquiro,—ex*, and *quæro*, I search, I examine.

Effu'sions, *n.*, the things (here, the sweet, harmonious sounds or strains) elicited from or poured out. F. *effusions*, from (L.) *effundo, —ex*, and *fundo*, I pour.

Reten'tiveness, *n.*, having the quality of retention, or of holding or keeping in the memory. ("*Retention*," and "*Retentive*," F.), from (L.) *retineo,—re*, and *teneo*, I hold, keep, or retain.

Carrickfer'gus, *n.*, a small town in Antrim, on a bay of the same name, noted for its castle: population about 4,000. Ir. *Carraig*, a rock,—the castle stands on a *rock*,—and *Fergus*, from a king said to have been drowned near it.

Bard, *n.*, a minstrel, a poet. The kind of song sung by the bards was called *barditus*, from Ger. *barten*, to fight; because their business was to kindle warlike courage by their song. The Druids of Ireland were likewise the *poets*, and were, by their learning, vastly superior to their continental brethren, who were forbidden to cultivate the use of letters.

Psal'mody, *n.*, the act of singing sacred songs to stringed or other instruments. L. *psalmodia*, from *psallo*, G., I touch (the strings), and *aeido*, I sing.

Hypoth'esis, *n.*, a supposition; that which is placed *under* discussion. L. and G. *hypothesis—hypo*, or *hupo*, under, and *tithemi*, I put or place.

Gratu'itous, *a.*, voluntary; granted from mere kindness:—in this place,—asserted without proof. L. *gratuitus*, from *gratis*, freely.

Assump'tion, *n.*, the supposition of anything without farther proof; the taking a thing for granted. F. *assomption*, from (L.) *assumo, —ad*, and *sumo*, I take.

For "Melody," see p. 189; "Medium," p. 168; "Monastery," p. 44; and "Missionary," p. 59.

1. How little music, though so powerful in its influence on the feelings, either springs from, or is dependant upon, intellect, appears from the fact, that some of the most exquisite effusions of this art have had their origin among people the most simple and unartificial; nor can all that taste and science bring

afterwards to the task, do more, in general, than diversify, by new combinations, those first wild strains of gaiety or passion into which nature had infused her original inspiration. In Greece, the sweetness of the ancient music had already been lost, when all the other arts were but on their way to perfection; and from the account given by Giraldus Cambrensis of the Irish harpers of the twelfth century, it may be inferred that the melodies of the country, at the earlier period of which we are speaking, were, in some degree, like the first music of the infant age of Greece, and partook of the freshness of that morning of mind and hope, which was then awakening around them.

2. With respect to the structure of the ancient Irish harp, there does not appear to have been anything accurately ascertained; but from that retentiveness of all belonging to the past which characterised this people, it appears most probable that their favourite instrument was kept sacredly unaltered; and remained the same, perhaps, in later times, when it charmed the ears of English poets and philosophers, as when it had been modulated by the bard, Cronan, in the sixth century, upon the banks of the lake Kee.

3. It would appear that the church music, likewise, of the Irish, enjoyed no inconsiderable repute in the seventh century, as we find Gertrude, the daughter of the potent mayor of the palace, Pepin, sending to Ireland for persons qualified to instruct the nuns of the abbey of Nivelle in psalmody; and the great monastery of Bangor, or Benchoir, near Carrickfergus, is supposed, by Ware, to have derived its name from the white choir which belonged to it.

4. A certain sect of antiquarians, whose favourite object is to prove that the Irish Church was in no respect connected with Rome, have imagined some mode by which, through the medium of Asiatic missionaries, her chant, or psalmody, might have been derived to her directly from the Greeks. But their whole hypothesis is shown to be a train of mere gratuitous assumption; and it is little doubted, that, before the introduction of the Latin or Gregorian chants by St. Malachy, which took place in the twelfth century, the style of music followed by the Irish, in their church-service, was that which had been introduced by St. Patrick and his companions from Gaul.

MOORE.

LESSON V.

AFRICA.

AF'RICA, one of the great divisions of the world. It is three times as large as Europe, with only one-third the pop. of the latter. Africa has, therefore, only 7 inhabitants to the sq. m., Europe, 63; hence Europe is, relatively, 9 times, and absolutely, 3½ times as populous as Africa. The name *Africa* was given sometimes to the Roman province, and sometimes to the vast tract W. of the *Sinus Arabicus*, or Red Sea.

BAR'BARY (STATES), a general name for the countries lying along the Southern coast of the Mediterranean, from the Atlantic to Egypt. The B. States are 2,700 m. long, and 150 m. broad; pop. 10 mil. Barbary is derived from the name of its ancient inhabitants, the *Berbers*.

MOROC'CO, an extensive empire in Barbary. Its chief town, Morocco, or Morakash, was founded in 1052. Morocco, in Ar. means the *Extreme West*, in reference to the other B. States. It formed, together with Fez or Faz, the ancient *Mauritania*.

ALGIERS', one of the B. States, and formerly the grand seat of piratical warfare, is now in possession of the French. Its chief town is Algiers or Algier, from *Al-Jezirah*, the island (opposite the city), now connected with the city. A.N. *Numidia*.

TU'NIS, TRIP'OLI, and BAR'CA, the remaining States of Barbary. The ancient Carthage stood near the first named. Tunis was called *Africa Propria;* and, though small, had a greater number of

towns than the other States, owing to its higher degree of civilisation. A.N. of Tripoli, *Tripolitana*, and of Barca, *Lybia*, in which was the city of "Cyrene."

E'GYPT, NU'BIA, and ABYSSIN'IA, or the "Region of the Nile," is called N. Eastern Africa, and comprises the countries bordering on the Red Sea. Egypt is supposed to have been first peopled by the immediate descendants of Cham, son of Noah. In lower Egypt was Alexandria, founded by Alexander the Great. In Upper Egypt was Thebæ or Diospolis, said to have 100 gates. Egypt contains 150,000 sq. m., the habitable part of which lies along the *Delta*, or valley of the Nile, and is 4,500 sq. m. in area, with a pop. of 2 mil. A.N. *Ægyptus*. NUBIA contains 360,000 sq. m.; pop. 2 mil. ABYSSINIA is twice the area of Egypt, with more than double its pop. Nubia and Abyssinia were the ancient *Æthiopia*.

NILE, a celebrated river of N. Eastern Africa, formed by the junction of two great streams—the *Bahr-el-Azrek*, or Blue River, from the S.E., and the *Bahr-el-Abiad*, or White River, from the S.W. At the point of junction, the former is 1,300 feet in breadth, the latter 1,800. The *Delta* is formed by these two branches.

SENEGAM'BIA, a country of Western Africa, so called from the rivers *Senegal* and *Gambia*—the former 950, the latter 690 miles in length—which flow through it into the Atlantic.

CAFFRA'RIA, a country of Southern Africa. *Caffraria* signifies the country of the *Caffres* or Infidels; the natives call themselves the *Koussis*, and will not recognise any other name.

OASIS or Auasis (o'-a-sis), a Coptic or Egyptian word, preserved by the Arabs, signifying a small, inhabited tract, surrounded by vast deserts, like an island in the ocean.

1. AFRICA, considered in relation to its place on the map of the world, forms an extensive continent, situated nearly in the centre of the earth. It is bounded, *north*, by the Mediterranean Sea; *west*, by the Atlantic Ocean; *south*, by the Southern Ocean; and *east*, by the Indian Ocean, the Red Sea, and the Isthmus of Suez. Its length from the Mediterranean Sea to the Cape of Good Hope, is nearly 5,000 miles; and its greatest breadth, from Cape Verde to Cape Guardafui, about 4,500. It contains eleven millions of square miles, and a population of seventy millions. Its principal divisions are, *Barbary*, comprehending Barca, Tripoli, Tunis, Algiers, Fez, and Morocco; *Sahara*, or the *Great Desert*, Senegambia, Upper Guinea, and Lower Guinea; *Cape Colony*, Caffraria,

and the country of the Hottentots; *Mocaranga*, Mozambique, Zanguebar, Ajan, Abyssinia, Nubia, and Egypt; and *Negroland* or *Nigritia*, or (as the Arabs call it) *Soudan*, comprehending Timbuctoo, Bambarra, Houssa, Bournou, and Darfur. The interior and the southern part of Africa were totally unknown to the great nations of antiquity. There is no reason to suppose, that they thought of extending their conquests to regions which, on account of the intense heat of the sun, they deemed uninhabitable. To the Portuguese, who, in the close of the fifteenth century, discovered and sailed round the Cape of Good Hope, are we indebted for our first knowledge of the shape and extent of this continent. They remained strangers, however, to the interior of the country, and notwithstanding the enterprise of modern travellers, we are yet comparatively unacquainted with these vast regions; the excessive heat of the climate, the burning sands of the deserts, and the total absence of interior communication by water, presenting insuperable obstacles to our inquiries. One peculiarity of Africa is, that it is situated almost entirely within the torrid zone, and thus placed under the immediate dominion of the sun, the consequence of which is, that at least one half of this vast continent is converted into hot and sandy deserts.

2. The Sahara, or Great Desert, with the exception of the long and narrow valley of the Nile, extends across the entire continent, presenting a dry and arid waste, in which, for several days, the traveller meets not a single drop of water, nor the slightest trace of life or vegetation. The sands are occasionally raised in large masses, which roll along like the waves of the ocean, and beneath which, it is said, large caravans, and even whole tribes, have been

sometimes buried. Small spots of great beauty and fertility, called *oases*, are interspersed through this vast desert, which serve as agreeable resting places for the traveller. They are densely peopled, carefully cultivated, and governed by petty princes.

3. The countries bordering on the Mediterranean were distinguished in ancient history. Egypt had attained a high degree of civilisation at a very remote period; and Carthage, the first commercial nation of antiquity, disputed with Rome the empire of the world. These countries are remarkable for their fertility, and might, under proper culture, be made to vie with the most favoured regions of the earth. The countries along the eastern and western coasts are also fruitful, producing the most delicious fruits, and plants of extraordinary size.

4. The Nile is the only river in Africa, of any considerable magnitude, which falls into the Mediterranean Sea. The rivers which flow into the Atlantic are numerous, but inconsiderable when compared with the great rivers of other continents. The principal are—the Niger, Senegal, Gambia, Rio Grande, Congo, and Orange. The Zambezi flows into the Indian Ocean. The termination of the Niger was long unknown; it is now generally believed, that after a course nearly as long as that of the Nile, it flows through different mouths into the Gulf of Benin. Numberless African rivers never reach the ocean, but terminate in lakes, or are lost in the sand.

5. The mountains of Africa are more remarkable for their breadth than height; they form, as it were, one great *plateau*, presenting towards each coast a succession of terraces, on which, during the rainy

season, immense sheets of water, or temporary lakes, are formed. These overflow their boundaries, and pour down large volumes of water, which cause the regular annual overflowing of the Nile, the Niger, the Senegal, and of many minor rivers.

6. Africa, considered either in a political or moral point of view, occupies the lowest place among the divisions of the earth. It contains three distinct varieties of inhabitants: in the north, the Moors, descended from the Mahometan Arabs, resembling Europeans, except in their complexion, which is dark; in the middle, the Negroes, distinguished by their black skin, thick lips, and woolly hair; and in the south and south-east, the Caffres, varying in complexion, from a yellowish brown to a shining black, and having the hair and features less strongly marked with the Negro character. C. B.

LESSON VI.

THE SEVEN CHURCHES—GLENDALOUGH.

Seques'tered, *a.*, retired, lonely, secluded. L. *sequestratus*, from *sequester*, an arbitrator, from *sequor*, I follow—because the judgment of an arbitrator is followed by each party.

Gno'mon, *n.*, the hand or index of a sun-dial; one who, or that which, points out. F. L. and G. *gnomon*, from *gignosko*, G., I know.

Gran'ite, *n.*, a kind of stone, so called on account of the distinctness and minuteness of its grains. F. *granit*, from *granum*, L., a grain.

Con'troversy, *n.*, disputation, debate. L. *controversia*, from *contra*, and *verto*, I turn, I overturn.

Thrill'ing, *a.*, piercing; penetrating: the term is applied to what produces a tremulous motion or tingling sensation: from A.S. *thirlian*, to thrill, to pierce.

Im'pulse, *n.*, influence acting on the mind; motive; communicated force. L. *impulsus*,—*im*, and *pulsus*, from *pulsum*, *p. pt.* of *pello*, I drive.

Fra'grance, *n.*, a grateful odour; sweetness of smell. L. *fragrantia*, from *fragere*, to smell sweetly.

THE'ATRE (-tur), *n.*, a place in which shows are exhibited; a playhouse. F. *théatre;* G. *theatron*, from *theaomai*, I behold.
SUBLIM'ITY, *n.*, greatness, excellence, loftiness. F. *sublimité*, from *sublimis*, L., lofty.
ECON'OMY, *n.*, wise arrangement, management, or government of. I. and S. *economia*, from (G.) *oikos*, a house, and *nomos*, a law.
For "Foliage," see p. 42; "Dissipation," p. 59; "Fundamental," p. 199; "Novelty," p. 186.

1. A GENTLE morning in spring beheld the writer descending the sequestered road which leads to the valley of the Seven Churches. This exquisite scene of loneliness and gloom was cheered at the moment by a partial gleam of sunshine, which shone on the deserted churches, and flung the shadow of the round tower, a "gnomon raised by time to count his centuries," across the uneven plain on which it stands. I paused to look upon the lake which lay beyond the ruins; a cold and motionless expanse of water, prisoned in by mountains of rugged granite, with scanty traces of foliage to qualify the rudeness of the clifted heights. Yet there was more of a religious sadness than of sternness or terror in the character of the scene. It was a fitting solitude for the abode of those who fled to its quiet sanctuaries in ages long gone by, to repair the passionate excesses of early life, or to preserve their youthful innocence, and meditate in sorrow, rather than in anger, on the thoughtlessness of men.

2. Here it is, returning from the turmoil of London, and agitating pursuits, that the wanderer feels all the folly and idleness of the life which he has led; that his heart sickens at the recollection of the dissipation of cities; that he opens his soul to nature as to a long-forsaken mother, and thinks, with an aching bosom, of the purity, the simplicity, the religious regularity of his childhood. Here it is, that we seem once more, in the keenness of awakened

memory, to lose those friends that have been snatched away from us by death or distance; that the still reproaches of that mysterious principle in our nature, which points to the eternal object of our existence, steal upward through the tumult of our passions and our interests, and speak to our hearts like the voice of a long-forgotten friend. The rocks and woods, the lakes and waterfalls, the ruins and the sober daylight, and the whisper of the persuasive wind, in scenes like this, convince the heart more readily than volumes of ingenious controversy, read over with aching head and weary eyes in the midnight chamber.

3. Here we feel the truth that is too bright even for the eagle-eye of reason to contemplate. Ambition seems a dream, philosophy a guess; our spirit seems to mount above its tenement, and to behold the passions, the faculties, the sciences, and the occupations of man, at that leisurely elevation, where alone it can become acquainted with their relative value. Here we discover all the superiority of virtue over knowledge, and remember, with all that zest which feeling gives, even to the oldest truths, those fundamental principles of virtue, which, in our days of feverish inquiry, we were accustomed to despise for their want of novelty.

4. As the thrilling music of the Christian churches first drew those tears from the eyes of St. Augustin, which he afterwards shed from a purer and loftier impulse; so here we are won back to the love of innocence by the poetry of nature. She reproaches us with having so long preferred, to her infinite varieties of form and colour, of sound and fragrance, the coarseness of scenic imitations, and all the low arti-

ficial mockeries of her excellence, which the palaces of art present to us. She seems to open her arms, and invite us to "return!" to blush for the meanness of our taste; to forsake the theatre, the picture gallery, the library; and to study character in her towns and villages, beauty in her plains and valleys, sublimity in her mountains, and wisdom in the economy of her mighty system. G. Griffin.

5. Glendalough.—The lone and singularly wild valley of Glendalough, in the county of Wicklow, lying at a distance of about twenty-four miles from the metropolis, presents a scene which, for stern and desolate grandeur, is in many respects unsurpassed. Huge, gloomy mountains, upon which clouds almost continually rest, encompass, and in some places overhang, the silent and almost uninhabited glen. Two little lakes, now appearing in the deepest shadow, now reflecting the blue vault, according as the clouds above them come or go,—a winding stream, and grey rocks jutting here and there from out the heath,—form its natural features. A noble monastic establishment, round which a city subsequently rose, flourished, and decayed, was founded here in the early part of the sixth century by St. Kevin. The ruins of many ecclesiastical structures yet remain, and "the long, continuous shadow of the lofty and slender Round Tower moves slowly, from morn till eve, over wasted churches, crumbling oratories, shattered crosses, scathed yew trees, and tombs, now undistinguishable, of bishops, abbots, and anchorites." How few of the gay tourists by whom the glen is yearly visited, view these ruins with any other feeling than that of idle and ignorant curiosity! Their ears have been poisoned with the burlesque and lying

tales (inventions of the last half century) which the wretched men and women, miscalled guides of the place, have composed for the entertainment of the thoughtless. They wander unmoved among shrines which, nearly thirteen centuries ago, were raised in honour of their God, by men joyous and thankful in the feeling of certain immortality,—men whose fathers in their youth had reverenced the Druid as a more than human counsellor.

WAKEMAN.

LESSON VII.

ON MAMMALIA.

MAMMA'LIA, *n.*, that class or species of animals that are nourished, while young, at the breast or paps. *Mammalia*, from *mamma*, L., a breast, a mother: G. *mamme*, a mother.

ARTICULA'TIONS, *n.*, the junctures or joints of bones. F. *articulations;* L. *articulus*, a little joint, as a finger, from *artus*, a limb, a large member, as an arm.

ELONG'ATED, *pt.*, made long; distinct from "*extensible*," which means capable of being made long, or stretched into length or breadth. See "Longitudinal," p. 18.

OR'GAN, *n.*, that by which anything can be done; a natural instrument: the touch, sight, &c., are *organs* or instruments of sense. F. *organe;* G. *organon*, from *orga*, from *ergein* (ob.), to do.

MASTICA'TION, *n.*, the act of chewing, bruising, or crushing the food with the teeth. F. *mastication*. L. *masticare* (ob. *v.*), to chew.

AL'IMENT, *n.*, food. F. *aliment*, from *alo*, L., I nourish.

VER'TICAL, *a.*, a term applied to what is in (or acts in, as in this place) a downward direction; a point, perpendicular to the horizon, in the zenith, or immediately overhead. F. and S. *vertical;* L. *vertex*, the head or top of anything, the pole of the world, that upon which anything turns,—from *verto*, I turn.

HORIZON'TAL, *a.*, level, even with the ground; parallel to the horizon. F. *horizontal*. See "Horizon," p. 187.

HERBIV'OROUS, *a.*, herb-eating, as *graminivorous* is grass-eating, or living upon grsss. F. *herbe;* L. *herba*, an herb, and *voro*, I devour, from *bora*, G., food.

ANTE'RIOR, *a.*, before; sometimes (as here) used relatively to position or situation, and sometimes to time. L. *anterior*, from *ante*, before.

1. The mammalia are placed at the head of the animal kingdom, not only because it is the class to which we ourselves belong, but also because all the species included in it enjoy the most numerous faculties, the most delicate sensations, and the most varied powers of motion.

2. As the quantity of respiration in the mammalia is moderate, so, generally speaking, these animals are formed for walking on the earth, but, at the same time, with great force and permanence of exertion. To this end, all the articulations of their frame have strictly defined conformations, which determine all their motions with rigorous precision. Some, however, can raise themselves in the air by means of limbs considerably elongated, and connected by extensible membranes. Others, again, have their limbs so much shortened that they can move with facility in the water only; but these circumstances by no means deprive them of the essential characters of the class to which they belong.

3. The most essential differences of the mammalia among themselves are, first, in the organs of touch, on which the dexterity of the animal mainly depends; and secondly, in those of mastication, which determine the nature of the aliment proper to every species. On these essential characters is founded the division of the mammalia into orders. Everything relating to the digestive functions is closely connected with these characters. The degree of perfection of the organs of touch may be estimated according to the number and moveableness of the fingers, and according to the greater or less proportion of depth in which their extremity is enclosed in the claw or hoof. A hoof which completely envelops that part

of the extremity which would otherwise touch the ground, blunts the power of tact, and renders such extremity incapable of seizing anything. The opposite extreme to this is, when a nail forms a single lamina on one side of the end of the finger or toe only, leaving to the other all its sensibility.

4. The nature of the diet may be judged of by the cheek-teeth, to the form of which the articulation of the jaws invariably corresponds. For cutting flesh, the cheek-teeth are trenchant like a saw, and the jaws are fitted together so as to move in the manner of a pair of scissors, and are incapable of any other motion than that of simply opening and closing again in a vertical direction. The cheek-teeth adapted for the mastication of grains or roots, have a flattish round upper surface, or rather the shape of a flat coronet; and the jaws possess the capacity of horizontal motion. That the surface of such cheek-teeth should keep that sort of inequality peculiar to a millstone, their substance is composed of unequal hardness, some of which parts wear sooner than others.

5. The hoofed animals are all of necessity herbivorous, and possess teeth of this description, because the conformation of their feet will not permit them to seize a living prey. Animals with unguiculated or clawed fingers or toes are susceptible of great variations in their modes of subsistence. Independently of the form of the cheek-teeth, these animals differ materially among themselves in the power of touch, and the facility with which the fingers and toes can be put in motion. There is one characteristic which has a prodigious influence on the dexterity of the animals possessed of it, and multiplies greatly, or varies, its modes of action. It is the faculty of oppos-

ing a thumb to the other fingers, and of being thus enabled to seize with facility the smallest objects. This it is which constitutes what is properly called a hand, which is found in its highest degree of perfection in the human species, among whom the anterior extremities are altogether at liberty, and are thus capable of being more effectually employed in the act of prehension. These different combinations, which strictly determine the nature of the various animals of this class, have given rise to their divisions into orders.

CUVIER.

LESSON VIII.

THE VARIOUS USES OF TREES AND PLANTS.

SUBSER'VIENT, *a.*, subordinate; the term is applied to what subserves, or serves under, another thing as an instrument:—from L. *subservio*,—*sub*, and *servio*, I serve, I am a slave.

SUS'TENANCE, *n.*, food, maintenance, support. F. *sustentation*, from (L.) *sustineo*,—*sub*, and *teneo*, I hold, I support.

FAB'RICATED, *pt.*, manufactured, fashioned, formed. L. *fabricatus*, from *faber*, L., a workman.

COUCH (koutsh), *n.*, a seat of repose. F. *couche*, from *cubo*, L., I lie down.

HUSBANDRY (huz'-), *n.*, tillage (in this place): it also means the thrifty, provident management of the husbandman. *Ry* is a termination expressive of an act or employment. *Husbonde* (Dan.), a husband, is said to be from (A.S.) *hus*, a house, and *bua*, to conduct: or, from *house*, and *band*,—one bound to a house or farm,—a bondman.

REF'USE, *n.*, anything refused or rejected. F. *refus*, from (*v.*) *refuser*, and this from *refutare* (ob.), *re*, and *futare*, to pour,—to pour back, to reject.

GOB'LET, *n.*, a cup containing a large quantity for one opening of the mouth, for one draught or swallow. F. and D. *gobelet*, akin to (Ir.) *gob*, a mouth, and *gobbet*, a mouthful.

SOC'KET, *n.*, the stem or trunk, or whatever else has an incision or hollow, in which anything is fixed or inserted. F. *souchette*, a diminutive of *souche*, the stock or trunk.

CO'PIOUSLY, *ad.*, plentifully, abundantly. L. *copiosè*, from *copia*, plenty

ADMIN'ISTER, *v.*, contribute, dispense. F. *administrer*, from *minister*, L., a servant, an assistant, which is from *minor*, less, as *magister*, master, from *magis*, more.

For "Stupendous," see p. 17; "Specimens," p. 26; "Asylum," p. 135; "Inhabitants," p. 89; "Climate," p. 213; "Agreeable," p. 177; "Tropical," p. 26; "Egypt," p. 220; "Arabia and Persia," pp. 194, 195; "Medicinal," p. 35; "Fibres," p. 137; and "Appendages," p. 51.

1. TREES, those stupendous specimens of creative art, spread not their wide-extended roots nor lift their lofty heads in vain. Beneath their cooling shades our flocks and herds find a comfortable asylum from the scorching rays of the summer sun. The wild stragglers of the forest have a place of rest among their woods and thickets; whilst the feathery songsters of the grove build their little dwellings in security, and sing among their branches; "as for the stork, the fir-trees are her house." But in what a variety of respects, besides affording the inhabitants of warm climates an agreeable shelter from the mid-day heat, do those, and the different members of the shrubby race, yield their services, or are made subservient to the use of man!

2. The *bread-fruit-tree* of the Pacific Ocean, the *date-palms* which wave along the coasts of the Mediterranean, the *calabash* of the West Indies, and *cocoa-nut-tree* of the East Indies, the *cabbage-tree* of East Florida, and the *magney* or *mati-tree* of New Spain, and the accommodating *pawpaw*, which grows in tropical climates, both of the western and eastern world, are each rendered remarkable for the number of other useful properties they possess, besides contributing their services, in the way of most suitable food, to the inhabitants of those climes, in which they severally grow. During a considerable portion of the year, the bread-fruit-tree affords the chief sustenance of the Society-Islanders, it being in season

eight months of the year. The natives of these islands collect it without the smallest trouble; they have only to climb the trees to gather its fruit. A kind of cloth is fabricated from the bark; the leaves are converted into towels and wrappers; the wood is made into boats and houses, and a kind of cement is prepared by boiling the juice in cocoa-nut oil.

3. Nearly every part of the *date-tree* may be converted to some useful purpose. A considerable part of the inhabitants of Egypt, of Arabia, of Persia, subsist almost entirely on its fruit, and it is also esteemed for its medicinal virtues. From the leaves they make couches, baskets, mats, bags, and brushes; from the branches, cages and fences; from the fibres of the boughs, thread, ropes, and rigging; from the sap, a spirituous liquor; from the wood, which also furnishes fuel, the beams and rafters of houses, as well as some implements of husbandry, are constructed. The stones are ground to make oil, and the refuse is given to the cattle. The shell of the fruit of the calabash is employed in the manufacture of water-vessels, goblets, and cups of almost every description. So hard and close-grained is the calabash, that, when it contains any kind of fluid, it may even, it is said, be put on the fire without injury. A medicinal juice is extracted from this useful plant; and of it the Indians construct some of their musical instruments.

LESSON IX.

USES OF TREES AND PLANTS (CONTINUED).

1. The *cocoa-nut-tree* supplies the inhabitants of the countries in which it grows, with bread, milk,

and oil; it affords them a strong spirit, vinegar, and barm; timber to build their huts, and thatch to cover them. The shell is a useful article among their household vessels, and the coarse fibrous husk surrounding it, as well as the bark itself, is made into cloth and cordage. Of the wood of the cocoa-nut-tree, sewed together with a yarn spun from the bark, a vessel is constructed; of the same wood the mast is formed; of the bark and fibrous covering of the shell, the sails are woven; so that from the different parts of this valuable vegetable, the whole vessel, as well as the habitations of the natives of the cocoa-nut islands, are completed. There is a fibrous substance in the leaves of the *cabbage-tree*, which is sometimes spun like hemp into different kinds of cordage. The sockets and grooves, formed by the broad part of the footstalks of the leaves, are used by the negroes as cradles for their children. The trunks, when cleared of the pith, serve as water-pipes and gutters, and of the pith a kind of sago is manufactured.

2. The *magney* or *mati-tree* affords to the natives of New Spain, where it grows copiously, water, wine, oil, vinegar, honey, syrup, thread, needles, &c. In short, there are no less than nineteen services, which this tree, though small, yields to the inhabitants. The leaves serve for covering their houses; out of its roots strong and thick ropes are made; and a fine yarn may be spun out of the fibres of the leaves, which, being converted into cloth, serves for the purpose of clothing. The bark of the *pawpaw-tree* is manufactured by the Indians into cordage. The leaves are used as soap, and the stem is converted into water-pipes. It is said that a small quantity of the juice, when rubbed upon butcher's meat, renders it tender, without hurting its quality.

3. The *plantain* and the *banana*, the *sago-palm* and the *sugar-cane* of the tropical regions, as well as the *fig-tree* of the east, and the *sugar-maple* of North America, and the *cow-tree* mentioned by Humboldt, and the *butter-tree* of Mungo Park, and the *coffee* and the *tea-tree*, and an endless variety of others, contribute to our wants in the form of food. We have already noticed the *pitcher-plant*, besides which, there are several others, which yield a supply of refreshing water. However, we must not let these remarkable instances carry away our thoughts from the no less useful, though much more common, blessings of Providence, in these respects. But it is not only in the form of meat and drink, that these vegetable appendages on the surface of the earth administer their services; for it is well known, that we are indebted to the *cotton-plants* of America and the Indies, for our calicoes and muslins, our fustians and corduroys, and other articles of clothing.

POPULAR PHILOSOPHY.

LESSON X.

THE ÆOLIAN HARP.

ÆO'LIAN HARP, *n.*, an oblong, stringed instrument, played upon by the winds. *Æolus* was the god of the winds, and king of the *Æolian* islands, so called from him:—D. and F. *harpe;* A.S. *hearpe*, from *hearpian*, to harp or play.

VIOLIN', *n.*, a fiddle; a stringed musical instrument. F. *violon*, from I. and S. *viola*, a stringed instrument, traced to *fidicula*, L., from *fides*, of the same signification.

U'NISON, *n.*, harmony, concord; a single sound. F. *unisson*, from *unus*, L., one, and *sono*, I sound.

BASS or BASE (*both pr.* bayse), *n.*, a low, deep sound. Ger. and F. *bas;* I. *basso*, from (G.) *basis*, a foot—the lowest part of anything.

VI'BRATES, *v.*, moves to and fro with a tremulous motion; shakes: from *vibro*, L., I brandish, I shake.

SUSPEND'ED, *pt.*, hung up. L. *suspensus*, from *sursum*, upward (or *sub*, *i.e.*, from below), and *pendeo*, I hang.

FLUCTUA'TING, *a.*, moving like a wave; rolling backward and forward with uncertain motion. L. *fluctuans*, from *fluo*, I flow.

CON'CERT, *n.*, a symphony or harmony of mingled sounds, elicited from a number of instruments united in the same performance. F. *concert*,—of dubious etymology.

ILLUSTRA'TION, *n.*, elucidation, explanation. F. *illustration*. See "Illustrious," p. 144.

SUPERNAT'URAL, *a.*, more than, or above what, is natural. F. *surnaturel*, from (L.) *super*, above, and *natura*. See p. 122.

For "Alternately," see p. 28. For derivation of "Recede," see "Receding," p. 111; of "Intelligible," see "Intelligence," p. 114; and of "Commune," see "Communion," p. 44.

1. THE Æolian Harp is a long box or case of light wood, with harp or violin strings extended on its face. These are generally tuned in perfect unison with each other, or to the same pitch, as it is expressed, except one, serving as bass, which is thicker than the others, and vibrates only half as fast; but when the harp is suspended among trees, or in any other situation where the fluctuating breeze may reach it, each string, according to the manner in which it receives the blast, sounds either entire, or breaks into some of the simple divisions above described; the result of which is, the production of the most pleasing combination and succession of sounds that ear has ever listened to, or fancy, perhaps, conceived. After a pause, this fairy harp may be heard beginning with a low and solemn note, like the bass of distant music in the sky: the sound then swells as if approaching, and other tones break forth, mingling with the first and with each other: in the combined and varying strain, sometimes one clear note predominates, and sometimes another, as if single musicians alternately led the band; and the concert often seems to approach and again to recede, until with the unequal breeze it dies away, and all is hushed again.

2. It is no wonder that the ancients, who understood not the nature of air, nor consequently even of simple sound, should have deemed the music of the Æolian harp supernatural, and, in their warm imaginations, should have supposed that it was the strain of invisible beings from above, come down in the stillness of evening or night, to commune with men in a heavenly language of soul, intelligible to both. But even now, that we understand it well, there are few persons so insensible to what is delicate and beautiful in nature, as to listen to this wild music without emotion; while the informed ear finds it additionally delightful, as affording an admirable illustration of those laws of sound which human ingenuity at last has traced.

ARNOTT.

FRAGMENT.

LULL'D in the countless chambers of the brain,
Our thoughts are link'd by many a hidden chain;
Awake but one, and lo! what myriads rise!
Each stamps its image as the other flies!
Each, as the various avenues of sense,
Delight or sorrow to the soul dispense,
Brightens, or fades, yet all with magic art
Control the latent fibres of the heart.

ROGERS.

LESSON XI.

AMERICA.

CHRIS'TOPHER, *n.*, one who carries Christ. G. *Christopheros*,—*Christos*, Christ, or the Anointed, and *phero*, I carry.

ARC'TIC O'CEAN (-shun), the vast expanse of water lying N. of Europe, Asia, and America, joining the Pacific at Bhering's Straits. L. *Arcticus*, northern,—lying near the polar star which is in the con-

stellation of the *Bear*,—from (G.) *arktos*, a bear. F. *ocean*, perhaps from (G.) *okus*, swift, and *naein*, to flow.

Tierra del Fuego (tee-er'-ra-del-foo-e'-go), an island of S. America separated from Patagonia by the Straits of Magellan. From the number of volcanoes observed in it by the first navigators who explored its coast, they styled it *Tierra del Fuego*, the "land of fire."

Colom'bia, one of the great divisions of S. A.; area $1\frac{1}{5}$ mil. sq. m., with $3\frac{1}{5}$ mil. of inhabitants:—sometimes the appellation is given to the entire continent. *Colombia*, from *Columbus*, the discoverer:—L. *columbus*, a dove.

Brazil', a country of S. A., 3 mil. sq. m. in area, with a pop. of 7 mil.;—or, 15 times the size of France, with only $\frac{1}{5}$th of its pop. *Brazil*, so named from the abundance of *brazil-wood* first found there.

Boliv'ia, the republic of Upper Peru, 400,000 sq. m. in area; pop. about $1\frac{1}{4}$ mil. *Bolivia*, from *Bolivar*, who effected its independence: he died in 1830.

Patago'nia, the name of the southern extremity of S. A., 350,000 sq. m. in area, with a pop. of 500,000. It was formerly called *Magellan's* Land, from the discoverer; now *Patagonia*, from the *Patagons*, an Indian tribe.

Mississip'pi, a river of N. A., which forms, with its tributaries, one of the greatest water-systems in the world, draining an area of country of about $1\frac{1}{10}$ mil. sq. m. *Mississippi*, "Father of Waters."

Am'azon, a river of S. A., 4,700 miles in length, and navigable 2,000 in a direct line from the ocean. It receives the waters of 200 rivers in its course, some of which are as large as the Danube, and drains upwards of 2,400,000 sq. m. Orellano called the country along the river, *Amazonia*,—the land of Amazons,—a name given to some heroines of antiquity, who resided near the Caspian Sea in Asia, and of whom he was reminded by companies of armed women, whom he saw on its shores:—whence the name of the river.

An'des, a stupendous mountain-chain in S. A., extending from the Straits of Magellan to the Isthmus of Darien. The mountains of N. A. may be regarded as a continuation of the Andes, the whole chain, therefore, extends upwards of 9,000 miles. *Andes*, from a Peruvian word—*anti*, signifying copper.

1. This great division of land is called the *New World*, because discovered at a comparatively recent period. It was unknown to the Europeans until 1492, when it was discovered by Christopher Columbus, a Genoese, in the service of Spain, in attempting to explore a western passage to the East Indies. In the following year, Amerigo Vespucci sailed thither, and, from the interesting account which he gave of the country, the whole continent has obtained

his name. It is naturally divided into two great portions, called by geographers, *North* and *South* America. Its mountains, rivers, forests, and lakes, are on scales of the first magnitude; and, as a whole, it is the longest mass of land on the globe, extending from Cape Horn to the Arctic Ocean, a distance of nearly 9,000 miles.

2. North America extends in length from ten degrees north latitude towards the polar regions, 4,500 miles; its breadth from east to west is nearly 3,500 miles. Its superficial area, including the West India Islands, may be estimated at about nine millions of square miles, or more than double the size of Europe. Its principal divisions are, Russian America, British America, United States, Mexico, Guatimala, and the West India Islands. South America reaches from the Caribbean Sea to Cape Horn: its length from north to south is 4,600 miles; its breadth from east to west, 3,160; and its superficial area, including Tierra del Fuego and other islands, is computed at eight millions of square miles. It comprises Colombia, Guiana, Brazil, Peru, Bolivia or Upper Peru, Paraguay, Banda Oriental, La Plata, Chili, and Patagonia.

3. The stupendous mountain-chain which traverses this continent from north to south, is composed of several great groups and series of chains, enclosing vast plains. The great rivers of both divisions have their sources in the mountains, and the intermediate plains form the basins of these immense currents of fresh water. The valleys of the Mississippi and Missouri are bounded on the west by the Rocky Mountains, and on the east by the Alleghanies. The Rio de la Plata (*River of Silver*) flows in a great central

valley running from north to south, and may be compared to the valley of the Mississippi; while the Amazon, the great drain of the low lands that stretch from the Andes to the Atlantic, may be compared to the St. Lawrence of North America. This beautiful river, the outlet of the Canadian Seas, 2,000 miles long, and 90 miles broad at its mouth, is navigable for the largest vessels, 400 miles from the ocean. The Mississippi, double the length of the St. Lawrence, drains a surface of a million of square miles; and yet, the vast quantity of water which these rivers pour into the Atlantic is inconsiderable when compared with the immense volumes discharged into it by the Amazon and La Plata.

4. The Andes assume their greatest elevation in the vicinity of Quito; and what is commonly called the *Valley of Quito*, is, in reality, a vast plateau, or table-land, as high as the loftiest summits of the Pyrenees, bounded by stupendous mountains, whose peaks are from 18,000 to 20,000 feet above the level of the sea. Here the most considerable volcanoes of the Andes are situated, of which Cotopaxi is the highest and most remarkable, and its explosions the most dreadful. In form it is the most regular and beautiful of all the summits of the Andes, being that of a perfect cone. At sunset its appearance is one of the most splendid scenes in nature; its snow-clad sides reflect the parting rays of the sun, and shine with dazzling lustre against the azure vault of heaven. Cayambe ranks next to the celebrated Chimborazo in elevation; its form is that of a cone, truncated or shortened: it is crossed by the equator, and stands, says Humboldt, "like one of the colossal and eternal mountains placed by the hand of nature to mark the grand divisions of the globe." From the burning

plains to the snow-clad summits of America, all the climates and natural productions of our hemisphere are exhibited in miniature, and the zones of the mountains, as they increase in elevation, produce everything as varied and as peculiar to themselves, as the different zones or climates of the earth.

5. The lakes of America, like its mountains and rivers, are on the grandest scale. Lake Superior exceeds in extent every other body of fresh water at present known in the world. Its length is about 400 miles, and its breadth, 160. It receives the waters of about forty rivers, some of which are of considerable magnitude. The water of this lake is remarkable for its great transparency, so that fish may be seen at a vast depth.

6. The aborigines, or earliest inhabitants of America, are distinguished from their Asiatic progenitors or ancestors by the bronze hue of the skin, which, with a few exceptions, is common to almost all the nations of this continent. How the first emigrants passed from the old to the new world is a matter of conjecture: the most probable opinion seems to be that they crossed Bhering's Straits, and gradually peopled this continent. Christianity prevails almost universally throughout America. Nearly three-fourths of those who profess it are Catholics. The entire population of North and South America is estimated at 47 millions. C. B.

THE CHOICE OF FRIENDS.

1. League not with him in friendship's tie,
Whose selfish soul is bent on pleasure;
For he from joy to joy will fly,
As changes fancy's fickle measure.

Not his the faith, whose bond we see,
With lapse of years remaining stronger;
Nor will he then be true to thee,
When thou canst serve his aim no longer.

2. Him, too, avoid whose grov'lling love
In earthly end alone is centred,
Within whose heart, a thought above
Life's common cares, has seldom enter'd.
Trust not to him thy bosom's weal,
A painted love alone revealing;
The show, without the lasting zeal;
The hollow voice, without the feeling.

G. GRIFFIN.

LESSON XII.

STEAM NAVIGATION.

IDE'A, *n.*, whatever is the immediate object of perception or thought; the representation of anything conceived in the mind. I. S. L. and G. *idea*, from *eido*, G., I see.

PATENT (pat'- *or* pa'-), *n.*, open: letters *patent* are *open* letters, so called, because not sealed up, but exposed to public view, with the great seal pendant at the bottom. F. *patent*, from *patere*, L., to be open.

MACHINE (-sheen'), *n.*, an engine; a complicated piece of workmanship of any sort. F. *machine;* L. *machina*, from *mechane*. G., artifice, skill.

TAF'FEREL, *n.*, the upper part of the stern of a ship:—the broad surface or table. D. *tafel*, a table.

PAD'DLE, *n.*, anything formed, in breadth and flatness, for paddling, that is, for moving or pushing about in the water, as ducks do with their feet. F. *patouiller*, to paddle, from *patte*, a foot: or from *patulus*, L., broad, flat, open.

CYL'INDER, *n.*, a body having two flat surfaces—the top and bottom—and one circular—the length, as a rolling stone. F. *cylindre;* G. *kulindros*, from *kulio*, I roll.

DECORA'TIONS, *n.*, embellishments, ornaments. F. *décorations*, from *decor*, L., ornament.

HULL, *n.*, the hulk or body of a ship; the part of a ship which is covered in the water. *Hull*, from *helan*, A.S., to cover.

SUPERB′, *a.*, magnificent, sumptuous. F. *superbe*, from *superbus*, L., proud, and this from *huperbios*, G., overbearing, haughty.

ATLAN′TIC, *n.*, a name applied to the ocean bounded by N. and S. America on one side, and by Europe and Africa on the other. *Atlantic* from the *Atlas* mountains, contiguous to their western extremity.

For "Dimensions," see p. 184; "Keel," p. 148; "Diameter," p. 65; "Apparatus," p. 150; and "Superior," p. 65.

1. THE first idea of steam navigation was set forth in a patent, obtained in 1736, by Jonathan Hulls, for a machine for carrying vessels against wind and tide, or in a calm. In America, in 1778, this application of steam was proposed. In 1781, the Marquis de Jouffroy constructed a steamer on the Saone; and in 1785, two Americans wrote and published a book upon it. In 1789, Symington made a voyage in one on the Forth of Clyde Canal, and in 1802, the experiment was repeated with success. Soon after, Mr. Fulton went to America, and in 1807, started a steamboat on the Hudson's River, which, succeeding, was imitated by hundreds. In June, 1819, the *Savannah*, of 350 tons, came from New York to Liverpool by steam. Our own rivers at the present day give sufficient proof of the rapidity with which we have multiplied this advantageous method of increasing commerce and profits.

2. The contemporary—if we may be allowed thus to express it—with the Great Western, was the equally splendid vessel, *The British Queen.* She was built by Messrs. Curling and Young, of Limehouse, for the British and American Steam Navigation Company, and was launched on the birth-day of the Queen, 24th of May, 1838; hence her name. This vessel plied between London and New York, and the following is an accurate description of her dimensions, capacity, and power:—Extreme length from figure-head to tafferel, 275 feet; length of up-

per deck, 245 feet; length of keel, 223 feet; breadth within paddle-boxes, 40 feet 6 inches; breadth, including paddle-boxes, 64 feet; depth, 27 feet; tonnage, 1,862 tons; power of engines, 500 horses; diameter of cylinders, 71½ inches; length of stroke, 7 feet; diameter of paddle-wheels, 30 feet; estimated weight of engines, boilers, and water, 500 tons; ditto of coals for 20 days' consumption, 600 tons; ditto of cargo, 500 tons; draught of water with the above weight and stores, 16 feet.

3. The British Queen is said to have been one of the longest ships in the world, the length exceeding, by about thirty-five feet, that of any ship in the British navy. Her beauty was equal to that of the Great Western; some say, far superior; and she occupied two years in being built. The Great Western has four, instead of three masts, and she also possesses the advantage, if such it be, of a poop or stern-deck. The internal arrangements of the British Queen, as to berths and saloon, were of the most costly and chaste description; while her mechanical powers, as to engine and other apparatus, were of the most substantial and perfect workmanship.

4. The *Great Western* was built at Bristol, without any consideration as to cost and labour. As soon as her hull and rigging were completed, she proceeded to London to receive her engines and other steam apparatus. She sails between Bristol and New York. The tonnage of this vessel is 1,340, of which it is computed the gross weight of the apparatus is 490; that of the boilers alone, with the water they contain, being 180, and the piston-cranks 17 tons each. In the space surrounding the engines is stowage-room, in iron boxes of very convenient con-

struction, for 800 tons of coal; while her paddle-wheels are not less than 38 feet in diameter, and are moved by a 450 horse power. This statement will convey some idea of the force and rapidity with which she can be propelled through the water; and she has justified the confident expectation of her owners, and of the scientific persons who visited and examined her apparatus, that, with fair average weather, she would perform the voyage to New York in about twelve or fourteen days. This vessel has been inspected by an immense number of the nobility. She is one of the most superb steamers that has ever been launched, and is, without question, one of the finest specimens that ever graced the Atlantic.

LESSON XIII.

INFLUENCE OF RELIGION ON THE TYROLESE.

ROME, *n.*, the capital of Italy and centre of Catholic unity: pop. 177,000. Rome originated in the erection of a number of mud cabins, 750 years before the Christian era: in the middle of the third century it was 50 miles in circumference, had a population of at least two millions, contained 700 temples, and was the mistress of the world. L. *Roma*, from *Romulus*, its founder.

GIRDLE (ger'-dl), *n.*, anything which environs or surrounds. A.S. *gyrdel*, from *gyrdan*, to gird, to enclose.

LUXURIES (luk'-shu-), *n*,, refinements, delicacies, pleasures. L. *luxuriæ*, from *luxo*, I loosen,—because luxury means properly looseness of desires, voluptuousness,—from *luo* (L. and G.), I expiate, I wash, I pay.

REALM, *n.*, the land, territory, or kingdom ruled. S. *realme;* L. *regnum*, from *rego*, I rule.

EXPLORE', *v.*, to examine, search out, view diligently. L. *exploro*,—*ex*, and *ploro*, I weep,—because he who is endeavouring to accomplish any purpose, or earnestly desires anything, as pardon of offences, usually does so with anxiety or sorrow.

VENERA'TION, *n.*, respect, reverent regard. F. *vénération*, from *veneror*, L., I worship.

EL'OQUENT, *a.*, having the power of oratory, or of speaking fluently. F. *éloquent*, from (L.) *eloquor*,—*e*, and *loquor*, I speak.

IMPER'VIOUS, *a.*, impenetrable, impassable. L. *impervius*, not having a passage or way through; *im*, *per*, and *via*, a way.
Æ'GIS, *n.*, the shield of Minerva, a heathen goddess. L. *ægis*, so called from *aix*, G., a goat, because covered with goat-skin.
BANDIT'TI, *n.*, a gang of outlawed robbers. I. *banditti*; F. *bandit*, one declared to be *banned*, banished, or outlawed:—*ban*, an interdict, a curse, and *dit*, said, *p. pt.* of *dire* (L. *dicere*), to say.

1. WHAT is it, then, which has wrought so surprising a change in the manners and habits of Europe, of the inhabitants of the great mountain-girdle of the earth? What is it which has spread cultivation through wastes deemed, in ancient times, inaccessible to improvement, and humanised the manners of a people, remarkable only, under the Roman sway, for the ferocity and barbarism of their customs?

2. What but the influence of religion; of that faith which has calmed the savage passions of the human mind, and spread its beneficial influence amongst the remotest habitations of men, and which prompted its disciples to leave the luxuries and comforts of southern civilisation to diffuse knowledge and humanity through inhospitable realms, and spread, even amidst the regions of desolation, the light of knowledge and the blessings of Christianity. Impressed with these ideas, the traveller, in crossing the St. Bernard, and comparing the perfect safety with which he now can explore the most solitary parts of these mountains, with the perils of the passage, attested by votive offerings, even in the days of Adrian and the Antonines, will think with thankfulness of the religion by which this wonderful change has been effected, and with veneration of the saint whose name has, for a thousand years, been affixed to the pass where his influence first reclaimed the people from their barbarous life; and in crossing the defile of Mount Brenner, where the Abbey of Wilten first offered an asylum

to the pilgrim, he will feel, with a late amiable and eloquent writer, "how fortunate it is that religion has penetrated these fastnesses, impervious to human power, and, where precautions are impossible and resistance useless, spread her invisible ægis over the traveller, and conducts him, secure under her protection, through all the dangers of his way!"

3. When in such situations he reflects upon his security, and recollects that these mountains, so savage, and so well adapted to the progress of murderers and banditti, have not in the memory of man been stained with human blood, he ought to do justice to the cause, and gratefully to acknowledge the influence of religion. Impressed with these ideas, he will behold with interest the crosses which frequently mark the brow of a precipice, and the little chapels hollowed out of the rock, where the road is narrowed; he will consider them as so many pledges of security, and rest assured, that so long as the pious mountaineer continues to adore the "Good Shepherd," and to implore the power of the "Afflicted Mother," he will never cease to befriend the traveller, nor to discharge the duties of hospitality.

ALLISON.

LESSON XIV.

TO MY MOTHER.

AND canst thou, mother! for a moment think
That we, thy children, when old age shall shed
Its blanching honours on thy drooping head,
Could from our best of duties ever shrink?
Sooner the sun from his high sphere should sink

Than we, ungrateful, leave thee in that day,
To pine in solitude thy life away,
Or shun thee, tottering on the grave's cold brink.
Banish the thought!—where'er our steps may roam,
O'er smiling plains, or wastes without a tree,
Still will fond memory point our hearts to thee,
And paint the pleasures of thy peaceful home,
While duty bids us all thy griefs assuage,
And smooth the pillow of thy sinking age.

H. K. White.

ON THE CRUCIFIXION.

(*From the Italian.*)

I ask'd the heav'ns what foe to God had done
The unexampled deed:—the heav'ns exclaim,
"'*Twas man*—and we, in horror, snatch'd the sun
From such a spectacle of guilt and shame."
I ask'd the sea—the sea with fury boil'd,
And answer'd with his voice of storms, "'*Twas man*—
My waves in panic at the crime recoil'd,
Disclosed th' abyss, and from the centre ran."
I ask'd the earth—the earth replied, aghast,
"'*Twas man*—and such strange pangs my bosom rent,
That still I grieve and shudder at the past."
To *man*, gay, smiling, thoughtless man, I went,
And ask'd him next—he turn'd a scornful eye,
Shook his proud head, and deign'd me no reply.

LESSON XV.

THE FIRE-FLY.

THERE is an insect, that, when evening comes,
Small though he be, scarcely distinguishable,
Like evening clad in soberest livery,
Unsheaths his wings, and through the woods and glades
Scatters a marvellous splendour. On he wheels,
Blazing by fits, as from excess of joy,
Each gush of light a gush of ecstacy;
Nor unaccompanied; thousands that fling
A radiance all their own, not of the day,
Thousands as bright as he, from dusk till dawn,
Soaring, descending.
Oft have I met
This shining race, when in the Tusculan groves
My path no longer glimmer'd; oft among
Those trees, religious once and always green,
That yet dream out their stories of Old Rome
Over the Alban lake; oft met and hail'd,
Where the precipitate Anio thunders down,
And through the surging mist a poet's house
(So some aver, and who would not believe?)
Reveals itself.—Yet cannot I forget
Him,* who rejoiced me in those walks at eve,
My earliest, pleasantest; who dwells unseen,
And in our northern clime, when all is still,
Nightly keeps watch, nightly in bush or brake
His lonely lamp rekindling. Unlike theirs,
His, if less dazzling, through the darkness knows

* The glow-worm.

No intermission; sending forth its ray
Through the green leaves,—a ray serene and clear
As virtue's own.

ROGERS.

LESSON XVI.

BIRDS.

BEAK (beek), *n.*, the bill of a bird; that which picks or pecks. D. *beck*, from *becker*, to peck, from (L.) *bacar*.

PAL'MATED, *a.*, whole or fin-footed. L. *palmipes*, web-footed:—*palma*, the hand thrown open—anything like the palm;—and *pes*, the foot.

PLU'MAGE, *n.*, suit or covering of feathers. F. *plumage*, from *pluma*, L., a feather.

IMPER'MEABLE, *a.*, waterproof; that which cannot be passed through. F. *impermeable*, from *permeo*, L., I pass through.

DENU'DED, *pt.*, stripped, or deprived of. L. *denudatus;—nudus*, naked.

REGIMEN (red'-je), *n.*, diet, condition. L. *regimen*, from *regere*, to rule.

WA'DERS, *n.*, birds which walk through water or high grass, or through anything impeding motion; from (A.S.) *wadan*, to go, to make way.

GAL'LINÆ, *n.*, the hen-species of birds called the land or "terrestrial," (L. *terra*, the earth), to distinguish them from the water or "aquatic" (L. *aqua*, water) species of birds. L. *gallinæ:—gallina*, a hen.

MAN'DIBLE, *n.*, the eating or chewing organ; the jaw. L. *mandibulum*, from *mando*, I eat, I chew.

ANAL'OGY, *n.*, similitude, resemblance: applied to a like mode of using words. I. S. L. and G. *analogia*, from *ana*, with, and *logos*, a word, a discourse.

ORGANISA'TION, *n.*, construction in which the parts are so disposed as to be subservient to each other. F. *organisation*. See "Organ," p. 227.

SPECIF'IC, *a.*, a term, which, as here applied, means the peculiar or special weight or gravity which belongs to the several species of body. L. *specificus*. See "Species," p. 22.

For "Animal," see p. 111; "Mammalia," p. 227; "Membrane," p. 95; "Tegument," p. 35; "Convexity," p. 135; "Physical," p. 67; "Perception," p. 67; "Atmosphere," p. 25; "Superstition," p. 59; "Antiquity," p. 51.

1. OF all the classes of animals, that of birds is the most strongly marked, and that in which the species have the greatest resemblance, and which is

separated from all the others by a wider interval. This fact, however, renders it more difficult to subdivide them.

2. These subdivisions are grounded, as in the mammalia, on the organs of food and of prehension, that is, the beak and toes. One is struck first with the *palmated* feet, that is, when the toes are united by membranes, a character which distinguishes all the *swimming-birds*. The position of these feet behind; the length of the sternum, or breast-bone; the neck often longer than the legs, to reach downward; the plumage close, shining, impermeable to water, agree with the feet in constituting the web-footed fowls and swimmers.

3. In other birds, which also have frequently some small webs to the feet, at least between the external toes, we observe legs denuded of feathers towards the base, a tall stature, in a word, all arrangements necessary for fording in shallow water, for the purpose of seeking their food. Such, indeed, is the regimen of the greater number of these; and although some of them live on dry land, they are named *waders*, or *grallæ*.

4. Among the truly terrestrial birds, the *gallinæ* have, like our domestic poultry, a heavy carriage, a short flight, the beak moderate, with the upper mandible vaulted, the nostrils swelling out, and partly covered by a soft scale, and almost always the edges of the toes indented, with short membranes between the bases of those before. They live principally on grain.

5. The *birds of prey* have the beak crooked, with the point sharp, and bent towards the base; and the nostrils pierced in a membrane, which invests all

the base of the beak: the feet are armed with strong nails. They live on flesh, and pursue other birds; hence, they have generally a powerful flight. The greater number have, moreover, a small web between the external toes.

6. The *passerine birds* (*passer*, a sparrow) include many more species than all the other families; but the analogy in their organisation is so great, that they cannot be separated, although they vary greatly in size and strength. Their two external toes are united at the base, and sometimes part of the way up their length. Each of these orders subdivides into families and *genera*, or kinds, principally by the conformation of the beak.

7. Birds are, in general, covered with feathers, a sort of tegument the best adapted to protect them from the effects of the rapid variations of temperature to which their movements expose them. The air-cavities which occupy the interior of their body, and which even occupy the place of marrow in the bones, augment their specific lightness.

8. Sight is extremely perfect in birds, and they have the peculiar faculty of seeing objects near or distant equally well. The means by which this is effected are not satisfactorily explained, though a power of changing the convexity of the eye is probably the proximate or immediate cause. Like all other physical peculiarities, it is admirably adapted to the mode of existence of the class: a quick and perfect sight of objects and perception of distances are necessary to the rapidity of their movements and the securing of their prey to birds. All the genera, except the owls, see a single object but with one eye. The situation of these organs, however, enables them

to take in a much larger field of view, than animals whose eyes look straight before them.

9. Every one knows the varied industry employed by birds in constructing their nests, and the tender care they take of their eggs and of their young: this is the principal part of their instinct. For the rest of their qualities, their rapid passage through the different regions of the air, and the lively and continued action of this element upon them, enable them to anticipate the variations of the atmosphere in a manner of which we can have no idea, and from which has been attributed to them, from all antiquity, by superstition, the power of announcing future events. They are not without memory or imagination, for they dream; and every one knows with what facility they may be tamed, may be made to perform different operations, and retain airs and words. CUVIER.

LESSON XVII.

ON THE LAWS OF MOTION.

CHARLES.—Are you now going, papa, to describe those machines, which you call *mechanical powers?*

FATHER.—We must, I believe, defer that a day or two longer, as I have a few more general principles with which I wish you previously to be acquainted.

EMMA.—What are these?

FATHER.—In the first place, you must well understand what are denominated the three general laws of motion; the *first* of which is, "*that every body will continue in its state of rest or of uniform mo-*

tion, until it is compelled by some force to change its state." This constitutes what is denominated the *inertia*, or inactivity of matter. And it may be observed, that a change never happens in the motion of any body, without an equal and opposite change in the motion of some other body.

CHARLES.—There is no difficulty of conceiving that a body, as this inkstand, in a state of rest, must always remain so, if no external force be impressed upon it to give it motion. But I know of no example which will lead me to suppose, that a body once put in motion, would of itself continue so.

FATHER.—You will, I think, presently admit the latter part of the assertion as well as the former, although it cannot be established by experiment.

EMMA.—I shall be glad to hear how this is.

FATHER.—You will not deny that the ball which you strike from the trap, has no more power either to destroy its motion, or to cause any change in its velocity, than it has to change its shape.

CHARLES.—Certainly; nevertheless, in a few seconds after I have struck the ball with all my force, it falls to the ground, and then stops.

FATHER.—Do you find no difference in the time that is taken up before it comes to rest, even supposing your blow the same?

CHARLES.—Yes; if I am playing on the grass it rolls to a less distance than when I play on the smooth gravel.

FATHER.—You find a like difference when you are playing at marbles, if you play in the gravel court, or on the even pavement in the arcade.

CHARLES.—The marbles run so easily on the smooth

stones in the arcade, that we can scarcely shoot with a force small enough.

Emma.—And I remember Charles and my cousin were, last winter, trying how far they could shoot their marbles along the ice of the canal; and they went a prodigious distance in comparison of that which they would have gone on the gravel, or even on the pavement in the arcade.

Father.—Now, these instances, properly applied, will convince you, that a body once put in motion, would go on for ever, if it were not compelled by some external force to change its state.

Charles.—I perceive what you are going to say: —it is the rubbing or friction of the marbles against the ground which does the business. For, on the pavement there are fewer obstacles than on the gravel, and fewer on the ice than on the pavement; and hence you would lead us to conclude, that if all obstacles were removed, they might proceed on for ever. But what are we to say of the ball; what stops that?

Father.—Besides friction, there is another and still more important circumstance to be taken into consideration, which affects the ball, marbles, and every body in motion.

Charles.—I understand you; that is the attraction of gravitation.

Father.—It is; for, from what we said when we conversed on that subject, it appeared that gravity has a tendency to bring every body in motion to the earth; consequently, in a few seconds your ball must come to the ground by that cause alone; but, besides the attraction of gravitation, there is the resistance which the air, through which the ball moves, makes to its passage.

EMMA.—That cannot be much, I think.

FATHER.—Perhaps, with regard to the ball struck from your brother's trap, it is of no great consideration, because the velocity is but small; but in all great velocities, as that of a ball from a musket or cannon, there will be a material difference between the theory and practice, if it be neglected in the calculation. Move your mamma's riding-whip through the air slowly, and you observe nothing to remind you that there is this resisting medium; but if you swing it with considerable swiftness, the noise which it occasions, will inform you of the resistance it meets with from something, which is the atmosphere.

CHARLES.—If I now understand you, the force which compels a body in motion to stop, is of three kinds: (1) the attraction of gravitation;—(2) the resistance of the air;—and (3) the resistance it meets with from friction.

FATHER.—You are quite right.

CHARLES.—I have no difficulty of conceiving, that a body in motion will not come to a state of rest, till it is brought to it by an external force, acting upon it in some way or other. I have seen a gentleman, when skaiting on very slippery ice, go a great way without any exertion to himself; but where the ice was rough, he could not go half the distance without making fresh efforts.

FATHER.—I will mention another instance or two on this law of motion. Put a bason of water into your little sister's wagon, and when the water is perfectly still, move the wagon, and the water, resisting the motion of the vessel, will at first rise up in the direction contrary to that in which the vessel moves. If, when the motion of the vessel is communicated

to the water, you suddenly stop the wagon, the water, in endeavouring to continue the state of motion, rises up on the opposite side. In like manner, if, while you are sitting quietly on your horse, the animal starts forward, you will be in danger of falling off backward; but if, while you are galloping along, the animal stops on a sudden, you will be liable to be thrown forward.

CHARLES.—This I know by experience, but I was not aware of the reason of it till to-day.

FATHER.—One of the first, and not least important uses of the principles of natural philosophy, is, that they may be applied to, and will explain, many of the common concerns of life.

LESSON XVIII.

LAWS OF MOTION (CONTINUED).

FATHER.—We now come to the *second* law of motion, which is,—"*that the change of motion is proportional to the force impressed, and in the direction of that force.*"

CHARLES.—There is no difficulty in this; for if, while my cricket-ball is rolling along after Henry has struck it, I strike it again, it goes on with increased velocity, and that in proportion to the strength which I exert on the occasion; whereas, if, while it is rolling, I strike it back again, or give it a side-blow, I change the direction of its course.

FATHER.—In the same way, gravity, and the resistance of the atmosphere, change the direction of a cannon-ball from its course in a straight line, and

bring it to the ground; and the ball goes to a farther or less distance in proportion to the quantity of powder used.

The *third* law of motion is,—"*that to every action of one body upon another, there is an equal and contrary re-action.*" If I strike this table, I communicate to it (which you perceive by the shaking of the china-ware) the motion of my hand; and the table re-acts against my hand just as much as my hand acts against the table. In all cases the quantity of motion gained by one body is always equal to that lost by the other in the same direction. Thus, if a ball in motion strike another at rest, the motion communicated to the latter will be taken from the former, and the velocity of the former will be proportionally diminished. A horse drawing a heavy load is as much drawn back by the load as he draws it forward.

Emma.—I do not comprehend how the cart draws the horse.

Father.—But the progress of the horse is impeded by the load, which is the same thing; for the force which the horse exerts would carry him to a greater distance in the same time, were he freed from the incumbrance of the load; and therefore, as much as his progress falls short of that distance, so much is he, in effect, drawn back by the re-action of the loaded cart.

From this law of motion you may learn in what manner a bird, by the stroke of its wings, is able to support the weight of its body.

Charles.—Pray explain this, papa.

Father.—If the force with which it strikes the air

below is *equal* to the weight of its body, then the reaction of the air upwards is likewise equal to it; and the bird, being acted upon by two *equal* forces in contrary directions, will rest between them. If the force of the stroke is *greater* than its weight, the bird will rise with the *difference* of these two forces: and if the stroke is *less* than its weight, then it will sink with the difference. JOYCE.

LESSON XIX.

THE DIVING-BELL.

CORK, *n.*, the bark of a tree so called; also pieces of such tree used for stopping bottles, barrels, &c. D. *kork*, Ger. *corck*, from (L.) *cortex*, the bark, from *corium*, a hide.

SUR'FACE (-fas), *n.*, the upper face, or what first appears or shows itself of anything. F. *surface;* L. *superficies*, from *super*, and *facies*, a face.

COMPRESS'IBLE, *a.*, capable of being pressed close; yielding to pressure, so as that one part is brought nearer to another. F. *compressible.* See "Expression," p. 15.

EXCLUDE', *v.*, to shut out; to eject. L. *excludo*,—*ex*, and *claudo*, I shut.

CONDENS'ED, *v.*, thickened; compressed or compacted into a small space. L. *condensatus*, from *condenso*,—*con*, and *denso*, I thicken.

TRUN'CATED, *a.*, cut, shortened, lopped from the trunk. L. *truncatus*, from *truncus*, cut, maimed.

AN'CHOR, *n.*, a heavy iron to hold the ship, by being fixed in the ground; anything that confers stability. F. *ancre;* I. S. and L. *ancora;* G. *agkura*, from *ogke* (*g* is sounded like *n* in both), a hook, or crook.

OR'IFICE ('-re-fis), *n.*, any perforation:—an opening in form of a mouth. F. *orifice;* L. *orificium*, from *os*, a mouth, and *facere*, to form, or make.

VELOÇ'ITY, *n.*, swiftness, rapidity. F. *vélocité*, from *velox*, L., swift, and this, perhaps, from *volo*, I fly.

CYCLOPE'DIA (sy-), *n.*, a circle of knowledge or instruction in all arts and sciences. F. *cyclopédie;* L. *cyclopœdia*, from *kuklos*, G., a circle, and *paideia*, instruction, learning.

For "Machine," see p. 241; "Horizon," p. 187:—and for derivation of "Appended," see Appendages, p. 51.

1. To illustrate the principle of this machine, take

a glass tumbler; plunge it into water, with the mouth downwards; you will find that very little water will rise into the tumbler; which will be evident, if you lay a piece of cork upon the surface of the water, and put the tumbler over it; for you will see, that though the cork should be carried far below the surface of the water, yet that its upper side is not wetted, the air which was in the tumbler having prevented the entrance of the water; but, as air is compressible, it could not entirely exclude the water, which, by its pressure, condensed the air a little.

2. The first diving-bell of any note was made by Dr. Halley. It is most commonly made in the form of a truncated cone, the smaller end being closed, and the larger one open. It is weighted with lead, and so suspended, that it may sink full of air, with its open base downwards, and, as near as may be, parallel to the horizon, so as to close with the surface of the water. Mr. Smeaton's diving-bell was a square chest of cast-iron, four feet and a half in height, four feet and a half in length, and three feet wide, and afforded room for two men to work in it. It was supplied with fresh air by a forcing pump.

3. The sinking and raising of the diving-bell, invented by Dr. Halley, depending entirely on the people at the surface of the water, and being besides of considerable weight, so as to occasion much labour, with a risk of the breaking of the rope by which it was to be raised, to the sure destruction of those within,—a diving-bell has been invented by Mr. Spalding, of Edinburgh, to remedy these defects, and prevent the edges of the machine from being entangled by any ragged prominences of rock. His machine is of wood, suspended by ropes, and having a leaden weight

appended to it, by means of which the mouth of the bell is kept always parallel to the surface of the water, whether the machine, taken altogether, is lighter or heavier than an equal bulk of water. By these weights alone, however, the bell would not sink; another is therefore added, which can be lowered or raised at pleasure, by means of a rope passing over a pulley, and fastened to one of the sides of the bell. As the bell descends, this weight, called by Mr. Spalding the *balance-weight*, hangs down a considerable way below the mouth of the bell. In case the edge of the bell is caught by any obstacle, the balance-weight is immediately lowered down, so that it may rest upon the bottom. By this means the bell is lightened, so that all danger of oversetting is removed; for, being lighter without the balance-weight than an equal bulk of water, it is evident that the bell will rise as far as the length of the rope affixed to the balance-weight will allow it. This weight, therefore, serves as a kind of anchor to keep the bell at any particular depth which the divers may think necessary; or, by pulling it quite up, the descent may be continued to the very bottom.

4. By another very ingenious contrivance, Mr. Spalding has rendered it possible for the divers to raise the bell, with all the weight appending to it, even to the surface of the water, or to stop it at any particular depth, as they think proper; and thus they would still be safe, even though the rope designed for pulling up the bell should be broken. For this purpose, the bell is divided into two cavities, both made as tight as possible. Just above the second bottom are small slits in the sides of the bell, through which the water entering as the bell descends, displaces the air originally contained in its cavity, which flies out

at the upper orifice of a cock expressly fitted for that purpose. When this is done, the divers turn the handle which stops the cock; so that if any more air were to get into the cavity, it could no longer be discharged through the orifice as before. If, therefore, the divers wish to raise themselves, they turn the cock, by which a communication is made between the upper and under cavities of the bell. The consequence is, that a quantity of air immediately enters the upper cavity, and forces out a quantity of the water contained in it, and thus renders the bell lighter by the whole weight of the water which is displaced: thus, if a certain quantity of air is admitted into the upper cavity, the bell will descend very slowly; if a greater quantity, it will neither ascend nor descend, but remain stationary; and if a large quantity of air be still admitted, it will rise to the top. It should be observed, however, that the air which is thus let out into the upper cavity, must immediately be replaced from the air-barrel; and the air is to be let out very slowly, or the bell will rise to the top with so great a velocity, that the divers will be in danger of being shaken out of their seats. But by following these directions, every possible accident may be prevented, and persons may descend to a very great depth, without the smallest apprehension of danger. The bell also becomes so easily managed in the water, that it may be conducted from one place to another by a small boat, with the greatest ease, and with perfect safety to those within.

CYCLOPEDIA.

LESSON XX.

THERE IS A JOY OF HEAVENLY BIRTH.

1. THERE is a joy of heav'nly birth,
More bright than all the joys of earth;
'Tis felt—when on Guilt's trembling head
The kindly dews of Heav'n are shed.

2. And his deep shame and silent tears
Efface the stains, the guilt of years;
And that dark brow in mercy's glow
Rivals the bright unsullied snow.

3. When boldly o'er the paths of crime
This spirit wings its flight sublime,
As over Cedron's gulf the dove
Takes its pure course, and dwells above;

4. When earth's discordant passions cease,
He feels at last the three-fold peace,
Peace with the world—its wrongs forgiv'n—
Peace with himself, and peace with Heav'n.

§ 6. LESSON I.

THE NORTH CAPE.

CAPE, *n.*, a headland, that is, a point or head of land projecting from the mainland into the sea. F. *cap*, from *caput*, L., from *kephale*, G., the head.

CON'TINENT, *n.*, that which holds, contains, or comprises (many countries, states, or kingdoms). The term was originally intended to apply to land which could not be circumnavigated. F. *continent;* L. *continens*, from *contineo*,—*con*, and *teneo*, I hold.

CIRCLE (ser'-), *n.*, a figure contained by one line,—called its circum-

ference,—having all its parts equally distant from a common centre. F. *cercle;* L. *circulus*, an orb, and *circus*, a place for exhibitions,—from *kirkos*, G., of doubtful origin.

Peak (peek), *n.*, the top of a point or hill, so called from the smallness or acuteness of the point. *Peak* is said to be traceable to *pycan*, A.S., to pick or peck.

Ram'part, *n.*, the wall round fortified places; anything raised like a wall, and serving for protection, defence, &c. F. *rempart*, from *ripa*, L., a bank.

Grot'to, *n.*, a place hollowed out—usually for sake of coolness. I. *grotta*, from *crypta*, L., or *krypte*, G., from *krypto*, I hide.

Moun'tain, *n.*, an enormous protuberance of the earth; a place raised or very elevated. F. *montagne*, from L. *mons*, a vast quantity, a mountain.

Month, anciently Mooneth, *n.*, the period in which the moon completes its orbit round the earth;—viz., 29 d. 12 hrs. 44 min.; which period is now called the lunar month (L. *luna*, the moon), to distinguish it from the calendar month, which is various in length. A.S., *monath*, a month. Month is from the G. *men*, the moon.

Decem'ber, *n.*, the last month of the year. L. *December*,—*decem*, ten, because it was the tenth month of the Roman year, which commenced with March,—so called by Romulus, in honour of the god *Mars*, and *ber*, from *imber*, rain, a shower. Hence the derivation of the three preceding months;—*novem*, nine, *octo*, eight, and *septem*, seven.

Jan'uary, *n.*, the first month of the year. L. *Januarius*, from *Janus*, the deity who presided over the beginning of every undertaking. Feb'ruary is from *februare*, L., to expiate, because sacrifices of expiation were made by the Roman people in this month; A'pril, from *aperio*, L., I open, in allusion to the unbinding or opening influence of spring; and May, from *Maia*, the mother of the god Mercury. June was so named in honour of *Junius* Brutus, who in this month expelled the Tarquins; as July, in honour of *Julius* Cæsar, and August, in honour of *Augustus* Cæsar.

1. This cape, forming the most northerly point of the continent of Europe, may be regarded as one of the sublimest wonders of nature. It is situated within the arctic circle, in seventy-one degrees ten minutes north latitude. A late traveller states, that a little before midnight, its rocks appeared to be nearly of an equal height, until they terminated in a perpendicular peak; but on a closer view, those within were found to be much higher than those of the extreme peak or point. Their general appearance was highly picturesque. The sea broke against this immoveable rampart, which had withstood its fury from the re-

motest ages, and formed a thick border of white froth. This grand spectacle was illuminated by the sun, and the shade which covered the western side of the rocks, rendered their aspect still more tremendous. The height of those rocks could not be ascertained; but everything was on so grand a scale, that a point of comparison could not be afforded by any ordinary known objects.

2. On landing, the party discovered a grotto, formed of rocks, with a surface washed smooth by the waves, and having within a spring of fresh water. The only accessible spot in the vicinity was a large hill, surrounded by enormous crags. From the summit of this hill, turning towards the sea, they perceived to the right a prodigious mountain, attached to the cape, and rearing its sterile mass to the skies. To the left, a neck of land, covered with less elevated rocks, against which the surges dashed with great violence, closed the bay, and admitted but a contracted view of the ocean. In order to see as far as possible into the interior, our traveller climbed nearly to the summit of the mountain, where a most singular landscape presented itself to the view. A lake in the foreground had an elevation of at least ninety feet above the level of the sea; and on the top of an adjacent, but less lofty mountain, was another lake. The view was closed by peaked rocks, chequered by several patches of snow.

3. At midnight the sun still remained many degrees above the horizon, and continued to ascend higher and higher until noon, when having again descended, it passed the north, without dipping below the horizon. This phenomenon, which is equally as extraordinary to the inhabitants of the torrid

and temperate zones, as snow is to those who inhabit the torrid zone, could not be viewed without a particular interest. Two months of perpetual day-light, during the whole of which time the sun never sets, seems to place the traveller in a new state of existence, while its effect on the inhabitants of these regions is striking. During the time the sun is perpetually above the horizon, they rise at ten o'clock in the morning, dine at five or six o'clock in the evening, and go to bed at one. But throughout the winter season, from the beginning of December until the end of January, when the sun never rises, they sleep more than half of the twenty-four hours, and spend the other half in sitting over the fire, all business being at an end, and constant darkness prevailing.

TO THE BLESSED VIRGIN MARY.

As the mute nightingale in closest groves
Lies hid at noon, but when day's piercing eye
Is lock'd in night, with full heart beating high
Poureth her plain song o'er the light she loves:
So, Virgin, ever pure, and ever blest,
Moon of religion, from whose radiant face,
Reflected streams the light of heavenly grace
On broken hearts, by contrite thoughts oppress'd;
So, Mary, they who justly feel the weight
Of Heaven's offended Majesty, implore
Thy reconciling aid, with suppliant knee:
Of sinful man, O sinless Advocate,
To thee they turn, nor Him the less adore;
'Tis still *His* light they love, less dreadful seen in thee.

G. GRIFFIN.

LESSON II.

POPE PIUS VII AND NAPOLEON.

Remon'strances, *n.*, strong representations; reasons urged against any previous act. F. *remontrances*, from (L.) *re*, and *monstrare*, to show, to accuse, from *moneo*, I remind.

Pope, *n.*, Father,—usually addressed, "*Most Holy Father;*" Christ's vicar on earth, and visible head of the Church; the sovereign of the states of the Church. F. *pape;* I. S. L. *papa;* G. *pappas.*

Vice'roy, *n.*, he who governs in place of the king; a deputy governor with regal authority. F. *vice-roi,—vice* (L. *vicis*), stead or place of,—and *roi*, king. See "Regal," p. 62.

En'voy, *n.*, a public messenger or minister, in dignity below an ambassador. F. *envoyé,—en*, from (L.) *in*, on, and *voie* (L. *via*), the way.

Intrep'id, *a.*, firm, resolute, fearless; without trembling. F. *intrépide;* L. *intrepidus,—in*, not, and *trepidus*, from *trepido*, I tremble.

Rec'ognised, *v.*, acknowledged, admitted; literally—known again. L. *recognitus*, from *re*, and *cognosco,—con*, and *nosco*, I know.

Po'tentate, *n.*, a sovereign prince. F. *potentat;* from *potens*, L., powerful.

March, *n.*, a limit; the border of a territory or district; and hence the title marquis (*marchio*), one who guarded the marches or frontiers. Teutonic, *marche;* Ger. *mark;* A.S. *mearc*, a bound, a limit.

Am'icable, *a.*, friendly;—from *amicus*, L., a friend. See "Amity," p. 89.

Defin'itive, *a.*, decisive, peremptory, final. F. *définitif.* See "Definite," p. 122.

For "Emperor," see p. 62; "Rome," p. 244; "Italy," p. 173; "Benevolent," p. 79; "Basis," p. 234; "Catacombs," p. 146; and "Sovereign," p. 27.

1. In October, 1805, during the course of the Austrian war, the French troops seized upon Ancona, the most important fortress in the ecclesiastical dominions; and the remonstrances of the Pope (Pius VII), against this violent invasion, were not only entirely disregarded, but Napoleon, in reply, openly asserted the principle, that he was emperor of Rome, and the Pope was only his viceroy. "All Italy," said Napoleon, "must be subjected to my law: your situation requires, that you should pay me the same respect in temporals, which I do you in spiritual

matters. Your Holiness must cease to have any delicacy towards my enemies and those of the Church. *You are sovereign of Rome, but I am its emperor:* all my enemies must be its enemies; no Sardinian, English, Russian, or Swedish envoy can be permitted to reside at your capital."

2. The haughty and disdainful terms of this letter, and the open announcement of an undisguised sovereignty over the Roman states, first opened the eyes of the benevolent Pontiff to the real intention of the French emperor. He returned an intrepid answer to the conqueror of Austerlitz, that he recognised no earthly potentate as his superior; and from that hour may be dated the hostility which grew up betwixt them. "Your Majesty," said Pius VII, "lays it down as a fundamental principle, that you are sovereign of Rome; the Supreme Pontiff recognises no such authority, nor any power superior in temporal matters to his own. There is no emperor of Rome: it was not thus that Charlemagne treated our predecessors. The demand to dismiss the envoys of Russia, England, and Sweden, is positively refused; the Father of the faithful is bound to remain at peace with all, without distinction of Catholics or heretics." Napoleon, so far from relaxing in any of his demands, was only the more aroused by this unexpected opposition, to increased exactions from the Holy See; his troops spread over the whole Papal territory; Rome itself was surrounded by his battalions; and within half a mile of the Quirinal palace, preparations were openly made for the siege of Gaeta.

3. Pius VII, however, was unshaken in his determination. "If they choose," said he to M. Alquier,

the French envoy, "to seize upon Rome, we shall make no resistance; but we shall refuse them entry to the castle of St. Angelo. All the important points of our territory have been successively occupied by their troops, and the collectors of our taxes can no longer levy any imposts in the greater part of our territory, to provide for the contributions which have been imposed. We shall make no resistance, but your soldiers will require to break open the gates with cannon-shot. Europe shall see how we are treated; and we shall, at least, prove that we have acted in conformity to our honour and our conscience. If they take away our life, the tomb will do us honour, and we shall be justified in the eyes of God and man."

4. The French minister soon after intimated, that if the pope continued on any terms with the enemies of France, the emperor would be under the necessity of detaching the dutchy of Urbino, the march of Ancona, and the sea-coast of Civita Vecchia, from the ecclesiastical territories; but that he would greatly prefer remaining on amicable terms with his Holiness; and with that view, he proposed, as the basis of a definitive arrangement between the two governments, 1st, "That the ports of his Holiness should be closed to the British flag, on all occasions when England was at war with France; 2nd, That the Papal fortresses should be occupied by the French troops, on all occasions when a foreign land-force is debarked on *or menaces* the coast of Italy." To these proposals, which amounted to a complete surrender of even the shadow of independence, the Pope returned a respectful but firm refusal, which concluded with these words: "His Majesty may, whenever he pleases, execute his menaces, and take from us whatever we possess. We are resigned to everything, and shall never

be so rash as to attempt resistance. Should he desire it, we shall instantly retire to a convent, or the catacombs of Rome, like the first successors of St. Peter; but think not, as long as we are entrusted with the responsibility of power, to make us by menaces violate its duties."

ALLISON.

LESSON III.

PRAYER.

SOLE'LY, *ad.*, exclusively. L. *solùm*, from *solus*, alone, and this, probably, from *holos*, G., all or whole.

PER'FECT, *a.*, consummately virtuous; thoroughly accomplished. F. *parfait*, from (L.) *perficio,—per*, and *facio*, I do or accomplish.

ILLIT'ERATE, *a.*, ignorant, unlettered; not having literature. L. *illiteratus,—il*, and *literatus*,—learned or lettered, from *litera*, a letter.

ADORE', *v.*, to pray with reverence, humility, and love; to worship. F. *adorer;* I. and L. *adorare,—ad*, and *orare*, to pray. See "Orator," p. 201.

PRAY, *v.*, to supplicate, to ask. F. *prier*, from *precor*, L., I beseech.

PUB'LICAN, *n.*, in this place, a toll-gatherer, a receiver of public dues or customs. F. *publicain*, from *publicus*, L., contracted from *populicus*, now *populus*, the people.

COMPUNC'TION, *n.*, penitential sorrow; applied to the pangs or stings attending the recollection of guilt. F. *componction.* See "Pungent," p. 137.

PI'ETY, *n.*, the duty and love one owes to God, to his parents, and to his country. F. *piété;* L. *pietas;* of unknown origin.

APPRO'PRIATE, *v.*, to take, to apply. F. *approprier*, from L. *ad*, and *proprius*, peculiar, from *prope*, near; as persons draw or keep near them what is peculiar to them or their own.

IN'DIGENCE, *n.*, poverty; the state of being in want. F. *indigence*, from (L.) *indigens, p. pt.* of *indigere,—in*, and *egere*, to be in want.

1. PRAYER is not a special gift set apart for privileged souls alone; it is a common duty imposed upon every believer; it is not solely a virtue of perfection, and reserved for certain purer and more holy souls: it is like charity, an indispensable virtue, requisite to the perfect as to the imperfect; within the capacity of the illiterate equally as of the learned; com-

manded to the simple as to the most enlightened: it is the virtue of all men; it is the science of every believer; it is the perfection of every creature.

2. Whoever has a heart, and is capable of loving the Author of his being; whoever has a reason capable of knowing the nothingness of the creature and the greatness of God, must know how to adore, to return him thanks, and to have recourse to him; to appease him when offended; to call upon him when turned away; to thank him when favourable; to humble himself when he strikes; to lay his wants before him, or to entreat his countenance and protection. Thus, be ye who you may that now listen to me, imitate the woman of Canaan; be faithful to prayer, and in the fulfilment of this duty you will find all the rest sustained and rendered easy. If a sinner, pray; it was through prayer alone that the publican and the sinful woman of the Gospel obtained feelings of compunction, and the grace of a thorough penitence; and prayer is the only source and the only path of righteousness. If righteous, still pray; perseverance in faith and in piety is promised only to prayer; and by prayer it was that Job, that David, that Tobias persevered to the end. If you live amid sinners, and your duty does not permit you to withdraw yourself from the sight of their irregularities and examples, pray; the greater the dangers, the more necessary does prayer become; the three children in the flames, and Jonas in the belly of a monster, found safety only through prayer. If the engagements of your birth or of your station attach you to the court of kings, pray: Esther, in the court of Assuerus; Daniel, in that of Darius; the prophets, in the palaces of the kings of Israel, were solely indebted to prayer for their life and sal-

vation. If you live in retirement, pray: solitude itself becomes a rock, if a continual intercourse with God does not defend us against ourselves; and Judith in the secrecy of her house, and the widow Ann in the temple, and the Antonies in the desert, found the fruit and the security of their retreat in prayer alone. If established in the Church for the instruction of the people, pray: all the power and all the success of the ministry must depend upon your prayers; and the apostles converted the universe, solely because they had appropriated nothing to themselves but prayer and the preaching of the Gospel.

3. Lastly, whoever you are, I again repeat it, in prosperity or indigence, in joy or in affliction, in trouble or in peace, in fervency or in despondency, in sin or in the ways of righteousness, advanced in virtue or still in the first steps of penitence, pray: prayer is the safety of all stations, the consolation of all sorrows, the duty of all conditions, the soul of piety, the support of faith, the grand foundation of religion, and all religion itself. O my God! shed, then, upon us that spirit of grace and of prayer which was to be the distinguishing mark of thy Church, and the portion of a new people; and purify our hearts and our lips, that we may be enabled to offer up to thee pure homages, fervent sighs, and prayers worthy of the eternal riches which thou hast so often promised to those who shall have well entreated thee.

MASSILLON.

PRAYER.

1. There is an eye that never sleeps,
   Beneath the wing of night;
   There is an ear that never shuts,
   When sink the beams of light.

2. There is an arm that never tires,
   When human strength gives way;
   There is a love that never fails,
   When earthly loves decay.

3. That eye is fix'd on seraph throngs;
   That ear is fill'd with angels' songs;
   That arm upholds the world on high;
   That love is throned beyond the sky.

4. But there's a power which man can wield
   When mortal aid is vain;—
   That eye, that arm, that love to reach,
   That list'ning ear to gain.
   That pow'r is pray'r, which soars on high,
   And feeds on bliss beyond the sky!

ANON.

LESSON IV.

GRAVITY OR ATTRACTION.

GEN'ERAL, *a.*, pertaining to all of a kind; opposed to special. F. and S. *general;* L. *generalis*, of a kind (*genus*, kind), from *genein*, G., to beget.

ATTRACT', *v.*, to draw or bring to. F. *attraire;* L. *attraho*,—*ad*, and *traho*, I draw.

VA'POUR, *n.*, steam, a fume, an exhalation. S. and L. *vapor*, from *kapus*, G., a puff, a gentle breeze.

AL'TITUDE, *n.*, elevation, height. L. *altitudo*, from *altus*, high.

Cu'bic, *a.*, having the form of a cube—which is a square solid, having length, breadth, and depth; hence a "cubic foot" is 12 times 12 times 12 times, or 1728 inches. F. *cubique*, from (L.) *cubus*, G. *kubos*, a cube.

Flu'id, *n.*, a term applied to that whose parts are easily separable; anything that flows. F. *fluide*, from *fluere*, L., to flow.

Contigu'ous, *a.*, bordering or adjoining; touching one another. L. *contiguus*, from *contingo*,—*con*, and *tango*, I touch.

Mer'cury, *n.*, quicksilver, which is one of the semi-metals, not being malleable in our temperature: the metals are gold, silver, copper, tin, iron, and lead.

Met'al, *n.*, a hard, compact body, fusible and malleable (*malleus*, L.—a mallet or hammer), *i.e.*, capable, when beaten, of extension, without the particles being separated. F. and S. *metal;* G. *metallon*, —*meta*, with, and *allon*, another; for where one vein is found, another is presumed to be near.

Repul'sion, *n.*, the act or power of driving off from itself. L. *repulsus*, a drawing back, a striking again, from *repulso*,—*re*, and *pulso*, I strike.

For "Process," see p. 150; "Granite," p. 223; "Surface," p. 258; "Sublime," p. 161; "Genius," p. 17; "Solar," p. 122;—and for deriv. of "Globules," (little globes), see "Globular," p. 155; and of "Constituent," see "Constitutes," p. 213.

To exemplify the process by which a general truth or law of nature is discovered, we shall take the physical law of *gravity* or *attraction*. It was observed that bodies in general, if raised from the earth, and left unsupported, fell towards it; while flame, smoke, vapours, &c., if left free, ascended away from the earth. It was held, therefore, to be a very general law, that things had *weight;* but that there were exceptions in such matters as were in their nature *light* or ascending. It was discovered that our globe of earth is surrounded by an ocean of air, having nearly fifty miles of altitude or depth, and of which a cubic foot, taken near the surface of the earth, weighs about an ounce. It was then perceived that flame, smoke, vapour, &c., rise in the air only as oil rises in water, viz., because not so heavy as the fluid by which they are surrounded: it followed, therefore, that nothing was known on earth naturally *light*, in the ancient sense of the

word. It was found that bodies floating in water, near to each other, approached and feebly cohered; that any contiguous hanging bodies were drawn towards each other, so as not to hang quite perpendicularly; and that a plummet, suspended near a hill, was drawn towards the hill with force only so much less than that with which it was drawn towards the earth, viz., the weight of the plummet, as the hill was smaller than the earth. It was then proved, that weight itself is only an instance of a more general *mutual attraction*, operating between all the constituent elements of this globe; and which explains, moreover, the fact of the rotundity of the globe, all the parts being drawn towards a common centre; as also the form of dew-drops, globules of mercury, and of many other things; which, still further, is the reason why the distinct particles of which any solid mass, as a stone or a piece of metal, is composed, cling together as a mass, but which, when overcome by the repulsion of heat, allows the same particles to assume the form of a liquid or air. It was farther observed, that all the heavenly bodies are round, and must, therefore, consist of materials obeying the same law: and lastly, that these bodies, however distant, attract each other; for that the tides of our ocean rise in obedience to the attraction of the moon, and become high or spring tides, when the moon and sun operate in the same direction. Thus the sublime truth was at last made evident by the genius of the immortal Newton, that there is a power of attraction connecting together the bodies of this solar system at least, and probably limited only by the bounds of the universe.

ARNOTT.

LESSON V.

EXCELLENCE AND USES OF THE EYE.

A'GENCY, *n.*, instrumentality. F. *agence*, from (L.) *agens*, *p. pt.* of *agere*, to do or act.

IN'NOCENT, *a.*, faultless. F. *innocent*, from *noceo*, L., I hurt.

EMPHAT'ICALLY, *ad.*, in a significant manner; appropriately, forcibly. L. *emphaticè*, from *emphasis* (L. and G.),—G. *em*, and *phasis*, from *phaein*, to speak.

SCULP'TOR, *n.*, a graver, a carver; one who cuts wood or stone into images. L. *sculptor*, from *sculpo*, I cut, I carve.

VIS'UAL, *a.*, pertaining to the sight:—the term is applied to what exercises or falls under the faculty of vision or power of sight. F. *visuel*. See "Vision," p. 168.

DOMES'TIC, *a.*, pertaining to a house or family. F. *domestique;* L. *domesticus*, from *domus*, a house; G. *domos*, a house, from *demo*, I build.

APPRECIATE ('-she-), *v.*, to value, to estimate. F. *apprécier*, to fix a price. L. *pretium*, price.

MIR'RORED, *pt.*, reflected, thrown, or given back. F. *miroir*, a mirror or looking glass, from *mirer*,—L. *mirare*, to look, to behold.

ZEAL (zeel), *n.*, warmth, fervour, ardour. F. *zèle;* G. *zelos*, from *zeo*, I glow.

ETER'NITY, *n.*, a duration without bounds or limits; duration without end:—that which has always been, is without beginning; that which always shall be, is without ending. F. *éternité*, from *ævum*, L., an age.

PRUDENCE (proo'-), *n.*, wisdom discreetly applied to practice. F. *prudence*, from (L.) *prudens*, from *providens*, provident, wise, thoughtful.

1. By the agency of this little organ it is, that one of the most innocent and rational sources of recreation has been opened to the human mind. It is the parent of those delightful classes of elegant science, which have been emphatically denominated the fine arts. By combining the impressions, which it enabled them to treasure in their recollection, the architects of ancient Greece constructed those noble edifices, which, even in their ruins, affect the mind so forcibly by their mingled grandeur and simplicity. By this sense it is, that the sculptor is enabled to

chain the admiration of the world, and to praise the Creator in a lofty manner, by the imitation of his works. By this sense the painter makes us acquainted with the visual splendours of other climes, and secures to a fond domestic circle the image of a lost and beloved member, even when the hues and form that furnished the subject of his task, are faded into dust and ashes. By this organ it is, that we are made acquainted with the persons and features of those great men, who have influenced the condition of mankind in times long past, and shed a lustre on the page of history.

2. But it is not for the purpose of enjoying a brief and transient, although exquisite, happiness, that you have been gifted with this enchanting faculty. It is given you for higher and far more beneficial uses. It enables you to behold and applaud the visible wonders of the Creator, and by the constant observation of his benefits, to raise your hearts in gratitude and affection to him, who fashioned all things into shapes so fair, and tinged them with hues so beautiful.

3. To appreciate all the excellence of this wonderful organ, cast your eyes in the depth of a star-light night upon the skies. Every star which you there behold, is a globe of many thousands of miles in diameter, and yet what a number of those worlds can be comprehended in a single glance! Consider, now, the excellence of that little organ, in the bottom of which, that vast circumference, with all those illuminated worlds, is pictured in so minute a space, with so much accuracy and distinctness.

4. But it is in the indications which it affords of the affections and emotions of the mind within that

the chief beauty of this organ consists. In what part of the frame are the affections mirrored so beautifully as here? In joy, how bright and sparkling is the appearance of the eye! The lid is raised, and the slight gush of tears heightens the brilliancy of its reflection, while it seems to start forward, as if eager to meet the impression which has awakened so lively a sensation within the mind. In grief, how touching in its depression! The lid falls, the lashes droop, and the eye-ball seeks the earth, as if unwilling to disturb, by the sight of any other object, the memory of that beloved and long-accustomed one, which it shall never more behold on earth. How amiable its half-shut and retiring look, when merit, diffident even of itself, hesitates to assume its rightful place in the social order! How glorious is the fire which fills it, when a tempered zeal for truth, or injured homes and altars, is swelling in the heart! Track it through all its changes, whether it glistens with compassion, lights up with courage, or droops with humility, and in every instance, you will find it the silent tongue of the heart—the window of the affections.

5. Remember, also, the destiny of this sense. It is not given you for purposes merely temporal and earthly. Its destiny in time is not to tempt you to fix your affections on scenes and spectacles which shall pass away, but to furnish you with motives for divine love, and enable you to acquire wisdom. Its destiny in eternity is to behold the God that made it for ever and for ever.

6. Employ this happy gift with prudence and self-possession, and reserve the full enjoyment of its power to that promised time, when it shall be called to

look upon light that fades not, hues that change not, and forms which shall never be dissolved.

G. GRIFFIN.

FRAGMENT.

SAFE in the hand of one disposing power,
Or in the natal, or the mortal hour,
All nature is but art unknown to thee;
All chance, direction which thou canst not see!
All discord, harmony not understood;
All partial evil, universal good.
And, spite of pride, in erring reason's spite,
One truth is clear,—whatever is, is right.

POPE.

LESSON VI.

OCEANICA.

ARCHIPEL'AGO (ar-ke-), *n.*, a sea containing a number of small islands. The word is thought to be a corruption of *argeiopelagus*,—the Argive or Grecian Sea. A.N. of the European Archipelago,—*Maré Ægœum*, or Ægean Sea.

FRIGID (frid'-jid), *a.*, cold. L. *frigidus*, from *frigere*, to be cold, and this probably from (G.) *phrike*, shuddering.

ZOÖPHYTE (zo'-o-fite), *n.*, substances partaking of the nature both of vegetables and animals. G. *zoophytos*, from *zoön*, an animal, and *phuton*, a plant.

CALCA'REOUS, *a.*, stony, flinty; resembling limestone. L. *calcarius*, from *calx*,—*calcis*, lime, from (G.) *chalix* (*ch* as *k*), a stone, or fragments of stones.

VOLCA'NO, *n.*, a mountain that, like Etna or Vesuvius, casts forth flames and smoke. I. *vulcano*, from *Vulcanus*, L., the god of fire.

SCO'RIÆ, *n.*, gross substances; dregs. L. *scoriæ*, from *skor*, G., dregs.

PRISMAT'IC, *a.*, cut or formed like a prism, which in mensuration is an oblong solid body. A triangular prism has three faces or sides, and two triangular bases; and there are as many varieties in the form of this prism as there are varieties in the form of triangles. F. *prismatique*, from (L. and G.) *prisma*, a prism, from *priein*, G., to cut.

CYTHE'RA, *n.*, a beautiful island, which was dedicated to Venus, between Peloponnesus (now the Morea), and Crete (now Candia), at present one of the Ionian islands, and called *Cerigo.*

ENAM'EL, *n.*, anything enamelled or variegated with inlaid colours. To *enamel* means to fix colours by *melting* in fire. F. *émailler*, to enamel; D. *smelten*, from *myltan*, A.S., to melt.

COR'AL, *a.*, of or consisting of coral, which is a marine plant of a porous texture and stony hardness. F. *corail;* G. *korralion*, of doubtful etymology.

For "Labyrinth," see p. 146; "Continent," p. 262; "Rampart," p. 263; "Verdant," p. 82; "Ambiguous," p. 116; "Picturesque," p. 204; "Peak," p. 263; "Amphitheatre," p. 186; "Atmosphere," p. 25; "Melody," p. 189; and "Jessamine," p. 35.

1. THERE extends over a space of more than 8000 miles a labyrinth of islands, an immense archipelago, in the midst of which are twenty countries, spacious like minor continents, and one of them nearly equalling Europe in extent. These regions present in every quarter scenes fitted to move the most frigid imagination. Many nations are here found in their earliest infancy. The amplest openings have been afforded for commercial activity. Numberless valuable productions have been already laid under contribution to our insatiable luxury. Here many natural treasures still remain concealed from scientific observation. How numerous are the gulfs, the ports, the straits, the lofty mountains, and the smiling plains! What magnificence, what solitude, what originality, and what variety! Here the zoophyte, the motionless inhabitant of the Pacific Ocean, creates a rampart of calcareous rock round the bank of sand on which it has grown. Grains of seed are brought to this spot by the birds, or wafted by the winds. The nascent verdure makes daily acquisitions of strength, till the young palm waves its verdant foliage over the surface of the waters. Each shallow is converted into an island, and each island improved into a garden. We behold at a distance a dark volcano ruling over a fertile country, generated

by its own sulphureous overflowings, or black lava. A rapid and charming vegetation is displayed by the side of heaps of ashes and of scoriæ. Where the land is more extended, scenes more vast present themselves; sometimes the ambiguous iron-coloured stone called basalt, rises majestically in prismatic columns, or lines, to a distance too great for the eye to reach, the solitary shore with its picturesque ruins. Sometimes enormous primitive peaks boldly shoot up among the clouds; while, hung on their sides, the dark pine-forest varies the immense void of the desert with its gloomy shade. In another place, a coast, sloping insensibly beneath the surface of the sea, stretches afar into dangerous shallows, where the noisy waves break into spray. To these sublime horrors, a scene of enchantment suddenly succeeds. A new Cythera emerges from the bosom of the enchanted wave. An amphitheatre of verdure rises to our view. Tufted groves mingle their foliage with the brilliant enamel of the meadows. An eternal spring, combining with an eternal autumn, displays its opening blossom along with the ripened fruits.

2. A perfume of exquisite sweetness embalms the atmosphere, which is continually refreshed by the wholesome breezes from the sea. A thousand rivulets trickle down the hills, and mingle their plaintive murmurs with the joyful melody of the birds animating the thickets. Under the shade of the cocoa, the smiling, but modest hamlets present themselves, roofed with banana leaves, and decorated with garlands of jessamine. Here might mankind, if they would only throw off their vices, lead lives exempt from trouble and from want. Their bread grows on the trees which shade their lawns, the scenes of their festive amusement. Their light barks glide in peace

on the lagoons or lakes, protected from the swelling surge by the coral reefs surrounding their whole island, at a short distance from the shore, and confining their domestic water in the stillness of a prison.

MALTE BRUN.

LESSON VII.

WHO IS THY NEIGHBOUR?

1. THY neighbour? It is he whom thou
Hast power to aid and bless—
Whose aching heart or burning brow
Thy soothing hand may press.

2. Thy neighbour? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succour him.

3. Thy neighbour? 'Tis that weary man
Whose years are at their brim,
But low with sickness, cares, and pain—
Go thou, and comfort him.

4. Thy neighbour? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou, and shelter them.

5. Thy neighbour?—Yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave—
Go thou, and ransom him.

6. Where'er thou meet'st a human form
Less favour'd than thy own,
Remember 'tis thy neighbour worm,
Thy brother or thy son.

7. Oh! pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

ANON.

SONNET.

WHAT art thou, MIGHTY ONE! and where thy seat?
Thou broodest on the calm that cheers the lands,
And thou dost bear within thine awful hands
The rolling thunder and the lightning's fleet;
Stern on thy dark-wrought car of cloud and wind,
Thou guid'st the northern storm at night's dead noon,
Or, on the red wing of the fierce monsoon,
Disturb'st the sleeping giant of the Ind.
In the drear silence of the polar span,
Dost thou repose? or in the solitude
Of sultry tracts, where the lone caravan
Hears nightly howl the tiger's hungry brood?
Vain thought! the confines of His throne to trace,
Who glows through all the fields of boundless space.

H. K. WHITE.

LESSON VIII.

ON FISHES.

Aur'icle, *n.*, the ear: the two muscular caps covering the ventricles of the heart are, from their resemblance to the ear, called auricles; from (L.) *auris* (i. e., *audis*), an ear, from *audio*, I hear.

Ven'tricle, *n.*, any small cavity in an animal body; the stomach. L. *ventriculus*,—from *venter*, the stomach.

Oxygen (oks'-), *n.*, that principle in the air, which renders it capable of being breathed; a constituent part both of air and water,—by combining with other bodies, it renders them acid, and hence its name *oxygen*, from (G.) *oxus*, acid, sour, and *gennein*, to produce.

Deter'iorated, *a.*, less pure. F. *détérioré*, from (L.) *detero*,—*de*, and *tero*, I make worse.

Pec'toral, *a.*, of or pertaining to the breast. F. and S. *pectoral*, from (L.) *pectus*, the breast.

Dor'sal, *a.*, belonging to the back; from (L.) *dorsum*, the back.

Caudal (kaw'-), *a.*, tail-like; from (L.) *cauda*, a tail.

Skel'eton, *n.*, a carcase with the flesh decayed; the dried, bare bones connected. G. *skeleton*, from *skello*, I dry up.

Ver'tebræ, *n.*, a joint where the bones meet, so as they may turn,—as the back bones. L. *vertebræ*, from *verto*, I turn.

Os'seous, *a.*, bony. L. *osseus*, from *os*,—*ossis* (G. *osteon*), a bone.

Olfac'tory, *a.*, smelling, having sense of smell; from (L.) *olfacio*,—*oleo*, I smell, and *facio*, I cause or make.

Carniv'orous, *a.*, flesh-devouring. L. *carnivorus*,—*caro*,—*carnis*, flesh, and *voro*, I devour.

For "Apparatus," see p. 150; "Membrane," p. 95; "Articulations," p. 227; "Longitudinally," p. 18; "Filaments," p. 148; "Flexible," p. 55; "Compact," p. 151; "Concave," p. 135; "Vision," p. 168; "Glutinous," p. 213; and "Modified," p. 199.

1. A fish may be defined, a vertebrate animal, breathing through the medium of water by means of branchiæ, or gills, having one auricle and one ventricle to the heart, cold, red blood, and extremities formed for swimming.

2. In considering fishes, perhaps the most important thing which offers itself to our attention is, the apparatus caled the *branchiæ*, or gills. This apparatus is situated on each side of the neck, and consists of numerous laminæ, which are thin flakes, or scale-like plates, fixed on arches. These laminæ are covered with innumerable blood-vessels, and are so

constructed as to present a considerable surface to the water, so that the blood may receive a sufficient portion of the oxygen contained in that element. As the water in contact with the gills becomes deteriorated, it is necessary that a constant current be caused to flow over them. In most fishes, this is effected by their taking the water in at the mouth, and expelling it from under the gill-covers. The blood, which is constantly sent to the branchiæ from the heart, is distributed by means of the arteries to every part of the body, whence it returns to the heart by means of the veins.

3. The limbs are formed into fins, the fore-legs constituting what is termed the *pectoral fins*, and the posterior extremities, the *ventral fins:* besides these fins, ordinary fishes are furnished with one or two *dorsal fins*, and a *caudal fin.*

4. All these fins are not always present, nor when present, are they always in the same relative position: the absence of certain fins, and the peculiar position of these organs, afford characters in the classification of fishes. The fins consist of a thin, elastic membrane, supported by rays. The rays are of two kinds: those which consist of a single bony piece, usually hard and pointed, are termed spinous rays, being long and thin, like a spine or thorn; and when the rays are formed of numerous portions of bone, united by articulations, and frequently divided longitudinally into several filaments, they are called flexible rays. The principal organ of motion is the tail; the dorsal and ventral fins apparently serve to balance the fish, and the pectoral, to arrest its progress when required.

5. The bones of fishes are of a less dense and com-

pact nature than in the higher orders of animals. The skeleton may be divided into four chief parts; the vertebral column, the head, the respiratory apparatus, and the limbs. The vertebral column consists of vertebræ, which are concave at each end and pierced in the middle; and when joined together, the hollow place between each two is occupied by a glutinous substance, which passes from one space to the next, through the hole in each bone.

6. The teeth in fishes are almost entirely osseous; they are usually of a simple, spine-like form, and recurved at the tip. Teeth are found in almost every bone in the interior of the mouth.

7. As regards the senses, those of taste and touch appear to be but slightly developed in fishes. When we find the tongue thickly covered with teeth, as is often the case, and used as an organ of prehension; and when we consider the quick manner in which the food is swallowed, it would certainly appear that their sense of taste is very slight.

8. The eyes are differently placed in the various species of fishes, in accordance with their habits; for the most part they are placed laterally, or side-wise, and in some, as those that live at the bottom of the water, we find them directed upwards.

9. The sight of fishes is acute; the range of vision, however, is probably somewhat limited. The eyes, which are furnished with a spherical lens, are generally large; but in some species they are very small, whilst others appear to be destitute of them.

10. Although fishes appear not to possess certain portions of the auditory apparatus observed in animals of a higher grade, they, nevertheless, possess the sense of hearing.

11. There are reasons for the belief, that the sense of smell in fishes is tolerably acute; their olfactory nerves are of a large size, and disposed over a considerable extent of surface.

12. By far the greater number of fishes are of carnivorous habits; there are some, however, which feed upon vegetable substances, and we find the stomach modified accordingly, as in other animals.

CYCLOPEDIA.

LESSON IX.

ARCHITECTURE.

AR'CHITRAVE, *n.*, the *chief beam*, or that part of the entablature which rests immediately on the heads of the columns, and is surmounted by the frieze; it is also called the *epistyle*, from (G.) *epi*, upon, and *stylos*, a column. F. I. and S. *architrave*,—*arche*, G., chief, and *trabs*, L., a beam.

FRIEZE (freeze), *n.*, that portion of an entablature between the cornice above and the architrave below. F. *frise*, from (L.) *phrygonius*, enriched or embroidered; because the frieze is the recipient of sculptured enrichments of foliage, figures, &c.

COR'NICE, *n.*, that which rests on the frieze: the term is applied to the mouldings on the highest part of a wall, pillar, entablature, &c. I. *cornice*, from *coronix*, L. (G. *koronis*), the apex or crown of anything.

OR'DER, *n.*, a column with its entablature and stylobate. F. *ordre;* L. *ordo*, probably from *ordiri*, to begin.

COL'UMN (lum), *n.*, a tapering, cylindrical mass, placed perpendicularly on a pedestal: its larger end is called the *base;* the smaller, the *capital;* and the tapering mass or body, the *shaft.* L. *columna*, from *columen*, a roof, so called because the ancients covered their buildings with thatch or straw: *culmus*, straw.

ENTAB'LATURE, *n.*, that part of the order which rests on the *tablet*, or abacus of a column. F. *entablement*, from (L.) *in*, upon, and *tabula*, a tablet.

PED'ESTAL, *n.*, the lower member or footstall of a column, or that whereon it rests; the basement of a column or any single object. *Stylobate* is the term applied to a continued and unbroken basement to a series of columns,—from (G.) *stylos*, a column, and *basis*, a base. S. *pedestal*,—G. *poys* or *pous*, a foot, and *stylos*.

TRI'GLYPH, *n.*, a perpendicularly channelled tablet of the Doric frieze, so called because of the *three* angular channels in it. A *metope*

(middle space, G.) is a square sunk space between every pair of triglyphs. F. *triglyphe;* G. *triglyphos*, from *treis*, three, and *glyphe*, an incision or channel.

Den'ticles, *n.*, the cogged or toothed member, common in the bed-mould of a Corinthian entablature, is said to be dentilled, and each cog or tooth is called a dentil, or denticle;—L. *denticulus*, from *dens*, a tooth.

Pin'nacle, *n.*, the slender, tapering head of a turret or buttress; a small spire, or the head of a spire or steeple. F. *pinacle;* L. *pinnaculum*, from *pinna*, a wing.

Ram'ified, *a.*, branching or extending, as the branches from a trunk; from *ramus*, L., a branch.

Fret'ted, *a.*, diversified, or variegated with raised work; *cut* or carved in many *parts*, so as to project forward; from the I. *fratto*, broken, split.

For "Structure," see p. 184; "Conical," p. 65; "Corinthian," p. 48; "Cube," p. 273; "Architect," p. 187; "Symmetry," p. 69; "Niches," p. 105; and "Intersecting," p. 146.

1. From the earliest periods of society, the art of building has been cultivated by mankind; and the origin of all buildings may be deduced from the construction of the meanest huts. These were, at first, made in a conical form, which is the simplest in structure; but being inconvenient, on account of its inclined sides, both the form and construction of the huts were changed, by giving them the shape of a cube.

2. Mankind at length improved in the art of building, and invented methods of rendering their habitations durable and convenient. The trunks of trees, deprived of their bark and other inequalities of surface, were raised above the humid soil, by means of stones, and covered each with a flat stone, or slate, to exclude the rain; and the interstices, or spaces between the ends of the joists, were closed with wax or clay. The roof was altered, and elevated in the centre by rafters, to support the materials of the covering, and to carry off the water. When the rude builder erected more stately edifices, he imitated those parts which, from necessity, had composed the

primitive huts. The upright trees, with stones at each end, became the origin of columns, bases, and capitals; and the beams, joists, and rafters, which formed the covering, gave rise to architraves, friezes, and cornices.

3. The Greeks, whose genius prompted them to combine elegance and convenience, derived their ideas of building from the Egyptians. But the mind of man is influenced by the government under which he lives: the Greeks lost, with their independence, the ascendancy in works of genius, and from that period the Romans encouraged this noble art. Vitruvius, the learned Roman architect, had Julius Cæsar and Augustus for his patrons, and though employed in few works of magnificence, his rules for architecture were highly esteemed by the ancients, and are still a standard among the moderns. The Romans carried to the highest perfection the five orders of architecture; the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite; and though the moderns have materially improved the general structure of buildings, nothing has been added to the beauty and symmetry of these columns.

4. To give an idea of the orders, it must be observed that the whole of each is divided into two parts at least—the column and entablature; and of four parts at most, when there is a pedestal under the column, and an acroterat, or little pedestal, surrounded by the entablature: that the column has three parts—the base, the shaft, and the capital; the entablature has three likewise—the architrave, the frieze, and the cornice.

5. The *Tuscan* order had its name and origin in Tuscany, first inhabited by a colony from Lydia,

whence it is likely the order is but the simplified Doric. On account of its strong and massive proportions, it is called the *Rustic* order, and is chiefly used in edifices of that character, composed of a few parts, devoid of ornament, and capable of supporting the heaviest weights. The Tuscan order will always live were strength and solidity are required. The Trajan column at Rome, of this order, is less remarkable for the beauty of its proportions, than for the admirable pillar with which it is decorated. Its column is seven diameters high; and its capital, base, and entablature, have but few mouldings or ornaments.

6. The *Doric* order, so called from Dorus, who built a magnificent temple in the city of Argos, and dedicated it to Juno, is grave, robust, and of masculine appearance; whence it is figuratively termed the *Herculean* order. This order possesses nearly the same character for strength as the Tuscan, but is enlivened with ornaments in the frieze and capital. In various ancient remains of this order, the proportions of the columns are different. Ion, who built a temple to Apollo in Asia, taking his idea from the structure of man, gave six times the diameter of the base for the height of the column. This order has no ornament on its base or on its capital: its height is eight diameters; its frieze is divided into triglyphs and metopes, where all the parts of the order are accurately defined; which gives it complete.

7. The *Ionic* order derived its origin from the people of Ionia. The column is more slender than the Doric, but more graceful. Its ornaments are elegant, and in a style between the richness of the Corinthian and the plainness of the Tuscan; simple, graceful,

and majestic. When Hermogenes built the temple of Bacchus, at Teos, he rejected the Doric after the marbles had been prepared, and in its stead adopted the Ionic. The temples of Diana at Ephesus, of Apollo at Miletus, and of the Delphic oracle, were of this order. Michael Angelo, contrary to all other authors, gives the Ionic a single row of leaves at the bottom of the capital.

8. The *Corinthian*, the finest of all the orders, and as first used at Corinth, is expressive of delicacy, tenderness, and beauty. The capital, so rich and graceful, was suggested to Callimachus, by an acanthus entwining its leaves around a votive basket, that adorned the grave of an illustrious young lady. The column is ten diameters high.

9. The *Composite* order, invented, it is said, by the Romans, partakes of the Ionic and Corinthian orders; but principally of the latter. Its column is ten diameters high, and its cornice has denticles, or simple modillions.

10. Gothic architecture has numerous and prominent buttresses, lofty spires and pinnacles, large and ramified windows, ornamental niches and canopies, with sculptured saints and angels, delicate lace-work, fretted roofs, and an indiscriminate profusion of ornaments. But its most distinguishing characters are small clustered pillars and pointed arches, formed by the segments of two intersecting circles. This style is supposed by some to be of Arabian origin, introduced into Europe by the crusaders, or those who made pilgrimages to the Holy Land; while Dr. Milner thinks we are indebted for it to the Anglo-Normans and the English.

CYCLOPEDIA.

LESSON X.

THE GIANT'S CAUSEWAY.

An'trim, *n.*, a maritime county in Ulster, bounded on the N. by the Northern Ocean; E., by the Irish Sea; S., by Lough Neagh and Co. Down; and W., by Cos. Derry and Tyrone. Its area is computed at 758,808 acres, of which 225,970 are mountain and bog, and 49,790, are under water. The population, including that of Belfast, is 351,496. In the ancient division of Ireland, the southern and south-western parts of this county were included in the territory called *Ulidia;* the western and north-western were designated *Dalrieda;* and the name of the whole was *Andruim*, signifying the "habitation upon the waters." Nennius mentions the "regions of *Dalrieda*" as the ultimate settlement of the Scythian colony in Ireland.

Hexag'onal, *a.*, six-sided; having six sides and corners. L. *hexagonus*, from (G.) *hex*, six, and *gonia*, an angle or corner.

Pen'tagon, *n.*, a figure with five angles, and consequently, five sides. F. *pentagone*, from (G.) *pente*, five, and *gonia*.

Preç'ipice, *n.*, a place whence the descent is headlong; a situation without gradual slope, from which the fall or descent is sudden or dangerous. F. *précipice*, from *præcipito*, L., I fall headlong.

Parade', *n.*, a walk or pathway, as in this place: a place where display or exhibition may be made. F. *parade*, from *paro*, L., I make ready.

Coincide', *v.*, to fall upon the same superficial space. F. *coincider; cado*, L., I fall.

Inver'ted, *pt.*, turned inwards; reversed or turned in the contrary direction. L. *inversus*, from *inverto*,—*in*, and *verto*, I turn.

Dissimil'itude, *n.*, want of resemblance; unlikeness. F. *dissimilitude*, from (L.) *dissimilis*,—*dis*, and *similis*, like.

Pil'lar, *n.*, a columnar mass of no particular form. Columns are vulgarly called pillars; but architects make a distinction (see "Column," last lesson), restricting this term to such pillars as do not come within the description of a column. F. *pilier;* L. *pila*, a pile or pillar laid upon the ground to sustain anything laid or reared upon it.

Oblique (-like'), *a.*, inclining, diverging; deviating from a perpendicular or right line. F. *oblique*, from *obliquus*, L., slant.

For "Socket," see p. 230; "Convexity," and "Concavity," p. 135. For derivation of "Impending," see "Pendulous," p. 69.

1. On the north-west of the county of Antrim, opening into the Atlantic, is a great natural curiosity: it consists of a vast collection of basaltic pillars, extending several miles along the coast, and divided into fragments, or parts of causeways.

2. The chief causeway consists of a regular arrangement of millions of pentagonal and hexagonal columns of basaltes, a deep grayish blue-coloured stone, harder than marble: the pillars are chiefly in the form of a pentagon, so closely situated on their sides, though perfectly distinct from top to bottom, that scarcely anything can be introduced between them. The columns are of an unequal height and breadth; some of the highest visible above the surface of the strand and at the foot of the precipice, are about twenty feet; none of the principal arrangement exceeds this height; how deep they are under the surface has not yet been ascertained.

3. This causeway extends nearly two hundred yards, visible at low water; how far beyond is uncertain; from its declining appearance, however, towards the sea, it is probable it does not extend under water to a distance anything equal to what is seen above. The breadth of the causeway, which runs out into one continued range of columns, is, in general, from twenty to thirty feet; at one place or two, it may be nearly forty feet for a few yards. The highest part of this causeway is the narrowest, at the foot of the impending cliff whence the whole projects, where, for four or five yards, it is from ten to fifteen feet.

4. The columns of this narrow part incline from a perpendicular a little to the westward, and form a slope on their tops, by the very unequal height of the columns on the two sides, by which an ascent is made at the foot of the cliff from the head of one column to the next above, to the top of the causeway, which, at the distance of half a dozen yards from this, assumes a perpendicular position, and low-

ering in its general height, widens to from twenty to thirty feet, and for one hundred yards nearly, is always above water. The tops of the columns for this length being nearly of an equal height, they form a grand and singular parade, that may be easily walked on, rather inclining to the water's edge. But from high water-mark, by the continued surges on every return of the tide, the platform lowers considerably, and becomes more and more uneven, so as not to be walked on but with the greatest care. At the distance of a hundred and fifty yards from the cliff, it turns a little to the east for twenty or thirty yards, and then sinks into the sea.

5. The form of these columns is mostly pentagonal; some few are of three, four, and six sides: what is very extraordinary, and particularly curious, is, that there are not two columns among ten thousand to be found, that either have their sides equal amongst themselves, or whose figures are alike. Nor is the composition of these columns or pillars less deserving the attention of the curious spectator. They are not of one solid stone in an upright position, but composed of several short lengths, curiously joined, not with flat surfaces, but articulated into each other like a ball and socket, the one end at the joint having a cavity, into which the convex end of the opposite is exactly fitted. The depth of the concavity is generally about three or four inches. What is still further remarkable of the joint, the convexity and correspondent concavity are not conformed to the external angular figure of the column, but exactly round, and as large as the diameter of the column will admit, and consequently, as the angles of these columns are in general extremely unequal, the circular edges of the joint seldom coincide with more

than two or three sides of the pentagonal, and from the edge of the circular part of the joint to the exterior sides and angles, they are quite plain.

6. It is likewise very remarkable, that the articulations of these joints are frequently inverted; in some the concavity is upwards, in others the reverse. The length, also, of these particular stones, from joint to joint, is various; in general they are from eighteen to twenty-four inches long, and for the most part longer towards the bottom of the column than nearer the top, and the articulation of the joints something deeper. The size of the columns is as different as their length and form; in general they are from fifteen to twenty inches in diameter. There is no trace of uniformity of design throughout the whole combination, except in the form of the joint and the general pentagonal shape. What is extraordinary and curious is, that notwithstanding the universal dissimilitude of the columns, both as to their figure and diameter, and though perfectly distinct from top to bottom, yet is the whole so closely joined at all points, that there is scarcely room to introduce a knife between them, either on the sides or angles.

7. The whole exhibition of this great plan of nature, so far superior to the little things done by man, is a confused regularity and disuniformity, displaying too much diversity of plan to be all seen or comprehended at once. A considerable way along the coast, the cliffs, rising in some parts from two to three hundred fathoms above the level of the sea, present similar appearances. At the point which bounds the bay on the east, and just above the narrowest part of the greatest causeway, a long collec-

tion of pillars, called the *needles*, are seen, the tops of which, just appearing out of the sloping bank, plainly show them to be in an oblique position, and about half way between the perpendicular and horizontal. These seem to have been removed from a perpendicular to their present oblique position, by the sinking or falling of the cliff.

CLARKE.

LESSON XI.

REPTILES.

REP'TILES (-tils), *n.*, creeping, crawling animals with four legs, as tortoises, frogs, and lizards. F. *reptiles*, from *reptare*, L., to creep.

LUNGS, *n.*, the organs of respiration or breathing, by means of which the breath is inhaled and exhaled; the *lights*, so called, from their lightness. A.S. *lungena*, from *langen*, to draw, because the breath is drawn through them.

IRRITABIL'ITY, *n.*, state or quality of being irritable, that is, capable of being agitated, pained, or fretted by any unaccustomed contact; from I. and L., *irritare*, from *erotho*, G., I provoke.

MUS'CULAR, *a.*, relating to the action or power of the muscles —which are the fleshy, fibrous parts of an animal body, covered with a skin peculiar to themselves, and are the immediate instruments of motion. F. *musculaire*. *Mus*, G., a muscle, is said to be derived from *muein*, to cover.

OBTUSE', *a.*, not acute; faint, dull, blunt. F. *obtuse;* L. *obtusus*, or *obtundus*, from *obtundo*,—*ob*, and *tundo*, I blunt.

LETH'ARGY, *n.*, state of sleepiness: sluggish forgetfulness or insensibility. L. *lethargia;* G. *lethargos*, one who quickly forgets,—*lethe*, forgetfulness, and *argos*, swift.

NER'VOUS, *a.*, relating to the nerves,—which are the organs of sensation, passing from the brain to all parts of the body. *Nervous* is sometimes applied to what is vigorous or strong; at others, to what is diseased or weak. L. *nervosus*, from *nervus*, a nerve, a string; that which strings or strengthens.

CEREBEL'LUM, *n.*, the hinder part of the head; of the brain. L. *cerebellum*, from *kapa*, G., the head.

PUL'MONARY, *a.*, of or pertaining to the lungs. F. *pulmonaire*, from *pulmo*, L., the lungs.

LAR'YNX (-inks), *n.*, a cartilage or gristle forming the protuberance in the front of the neck, vulgarly called *Pomum Adami*, Adam's apple; the windpipe or *trachea*. F. and L. *larynx;* G. *larygx*, the gullet, the throat.

For "Oxygen," see p. 283; "Fibres," p. 137; "Quadrupeds," p. 95; "Vital," p. 199; "Propensity," p. 13; and "Teguments," p. 35. For deriv. of "Mammifera," see "Mammalia," p. 227.

1. Reptiles have the heart disposed in such a manner, as that, on each contraction, it sends into the lungs only a portion of the blood which it has received from the various parts of the body, and the rest of that fluid returns to the several parts, without having passed through the lungs, and undergone the action of respiration.

2. From this it results, that the oxygen acts less on the blood than in the mammifera. If the quantity of respiration in the latter animals, in which the whole of the blood passes through the lungs, before returning to the parts, be expressed by unity, the quantity of respiration in the reptiles must be expressed by a fraction of unity so much the smaller, as the portion of the blood sent to the lungs on each contraction of the heart is less.

3. As respiration communicates to the blood its heat, and to the fibres their nervous irritability, so we find that reptiles have cold blood, and that their muscular power is less, upon the whole, than that of quadrupeds, and, consequently, than that of birds. Accordingly, they do not often perform any movements but those of creeping and of swimming; and though many of them leap, and run fast enough, on some occasions, their general habits are lazy, their digestion exceedingly slow, their sensations obtuse, and in cold and temperate climates, they pass almost the entire winter in a state of lethargy. Their brain, proportionally smaller, is not so necessary to the exercise of their animal and vital faculties, as it is in the first two classes of the animal kingdom. They continue to live and exhibit voluntary motions after

having lost the brain, and even the head, by decapitation, and that for a very considerable time. The connexion with the nervous system is also much less necessary to the contraction of their fibres; and their flesh, after having been separated from the rest of the body, preserves its irritability much longer than in the classes already named. Their heart will beat for several hours after it has been plucked out, and its loss does not hinder the body from moving for a long time. In many of them it has been observed, that the cerebellum is remarkably small, which perfectly accords with their little propensity to motion. The smallness of the pulmonary vessels permits reptiles to suspend their respiration without arresting the course of the blood; accordingly, they dive more easily, and for a longer time, than mammifera or birds: the cellules of their lungs are also much wider. Reptiles are provided with a trachea or larynx, though the faculty of an audible voice is not accorded to them all. Not possessing warm blood, they have no occasion for teguments capable of retaining the heat, and they are covered with scales, or simply with a naked skin.

CUVIER.

LESSON XII.

GUADALOUPE.

MAP, *n.*, a tablet, picture, or delineation of the world, or of any part of it, showing the relative situations of places on the earth. F. *mappe*, from *mappa*, L., a tablecloth,—whence the application of the term to a geographical delineation, on account of its resemblance in size, texture, &c.

*H*OS'PITAL, *n.*, a place for the reception and entertainment of strangers a place built for the reception of the sick or support of the poor. F. *hôpital;* L. *hospitium*, from *hospes*, a host, a guest.

Fri'day, *n.*, the sixth day of the week. A.S. *Frigedæg*, from *Friga*, the wife of the god *Woden* and mother of *Thor*, from whom Wednesday—*Wodnesdæg*—and Thursday—*Thorsdæg*,—are respectively named. Similarly, Saturday was named from *Seater*, the *Saturn* of the Saxons; Sunday, from the *Sun*; Monday, from the *Moon*; and Tuesday, from *Tuesco*, a divinity worshipped in the north of Europe.

Hoar'y, *a.*, white, whitish; from the A.S, *harian*, to wax gray or hoary.

Fortifica'tions, *n.*, places built for strength. F. *fortifications*. See "Fortified," p. 82.

Bil'lows, *n.*, swollen waves; from the Gothic *bulgia*, to bulge out, to swell.

Lar'board, *n.*, the left hand side of the ship, when one stands with his face to the prow or head. *Lar* may be a contraction of *laveer*,—from *laveren*, D., to go obliquely, to catch the wind;—and that side is so called, because it *laveers*, or lies obliquely; in reference to the opposite side, or starboard.

Squalls, *n.*, howling, roaring gusts of wind:—a *squall* differs from a gale in the suddenness of its beginning, and the shortness of its continuance. Swed. *squæla*, from *giellan* (A.S.), to howl.

Stern, *n.*, that by which the ship is moved, guided, or steered. A.S. *stearn*, that which is *steren*, or stirred.

Consignee', *n.*, the agent or commissioner; from *consigner*, F., to give anything formally *signed* to another's custody; or simply to commit, to entrust. See "Resignation," p. 100.

1. This island is one of the most windward or eastern of the West India Islands; and in that group, which, by the French, are styled the *Antilles*. This (Basseterre) is the seat of government; its port, if it may be so called, is but an open road in the Caribbean Sea, the water of which is beautifully clear. We are, as you may observe by the map, a little lower than the sixteenth degree of latitude, on the south-western side of the island. The town is small; the number of the inhabitants is between five and six thousand: it contains a poor fort and good barracks, and an excellent hospital, served by Sisters of Charity. It is the residence of the governor of Guadaloupe and its dependencies; that is, Guadaloupe and Grandeterre, which appear on our maps as one island; Marie-Galante, Deseada, Petite-terre, and farther west, a small cluster round two islands,

called Saintes, St. Martin, and a few other specks, the entire population of which is upwards of 100,000, about half of whom are slaves, and nearly half the remainder free persons of colour, from jet to pale lemon tinge.

2. On Friday morning we discovered the island to the west, as we had gone considerably to the east for the purpose of getting into the trade winds. The appearance of the island was very beautiful. Points-de-chateaux presented to us the appearance of four or five bold castles rising above the horizon, and stretching off to the east from the land of Grand-terre, which raised the dusky summit of its regular hills in a long line, till lost in the distance, and in the gray of twilight. Occasionally the hoary surf threw a mantle of white over the dark walls of these ancient fortifications. Half an hour, however, detected the illusion, and showed us the work of nature, and not of art, in the masses of rock, which opposed themselves as castles to the billows of the Atlantic. A strong current, of nearly half a mile wide, ran impetuously between the outer and the inner masses. We now had the land at a mile distant. The coffee-trees, the sugar-cane, the cocoa, and occasionally the palm-tree, gave a beautiful verdure to a varied and broken country, richly studded with dwellings, and the hills topped by several windmills.

3. The island of Marie-Galante now appeared, about from fifteen to twenty miles to the south, on our larboard. It is bold and lofty, and served to diversify the scene; whilst a fine brig, working up for Pointe-à-Pitre, gave life and animation to the whole. This was soon increased by half a dozen small sails of boats and little trading smacks, that run between

the islands. None of the hills of Grande-terre seemed to rise higher than the Giant's Stairs near Cork, but the scenery was nearly as rich as that on your right hand from Lough Mahon to that city. About ten o'clock the mountains of Guadaloupe showed darkly and boldly, mingled with mists, upon the western horizon: a few land squalls gave activity to our crew and motion to our ship; the brig led the way; the entrance towards the harbour of Pointe-à-Pitre began to open; the tri-colour was hoisted at the stern of each ship; her consignee's signal was now substituted for the pilot-flag, which came down from the foremast, as the boat which contained this important being was seen to approach.

DR. ENGLAND.

LESSON XIII.

JEPHTE'S DAUGHTER.

1. THE tears upon her cheek were dried,
   Her song of mourning ceased to swell,
   And its last cadence gently died,
   In that dark word of grief—farewell!
   The virgins took their last embrace,
   But on her calm and saintly brow,
   No earthly feeling left a trace,
   For all was sacred triumph now.

2. Like some sweet flow'r, on whose pale bloom
   The shadowy rain-drops lightly fade,
   When trembling from the tempest's gloom,
   It smiles, in summer pride array'd.

'Twas thus the victim, on whose head
The garland shone—each grief beguiled,
As brighter hopes their glory shed—
In her pale beauty sweetly smiled.

3. She kiss'd her father's hand, which shook
With pain above her bosom's swell,
She fix'd above her steadfast look,
And, like the wounded dove, she fell.
'Twere vain to tell the joy disclosed
In her dark eye—the triumph sweet,
Ere yet the trembling lid had closed,
And her young heart had ceased to beat.

4. Then rose a wild and deep lament
From those who clasp'd her hand in death;
But he who madly o'er her bent,
Could he lament, could he forget?
They wail'd by Galilee's dark strand,
O'er Sion's hill and Jordan's water,
And many a year through Judah's land
They mourn'd the fate of Jephte's daughter.

M. S.

OCCUPATIONS OF BEES.

——— So work the honey bees;
Creatures, that, by rule in nature, teach
The art of order to a peopled kingdom.
They have a king, and officers of sorts,
Where some, like magistrates, correct at home;
Others, like merchants, venture trade abroad,
Others, like soldiers, armed in their stings,
Make boot upon the summer's velvet buds;
Which pillage they, with merry march, bring home
To the tent-royal of their emperor:

Who, busied in his majesty, surveys
The singing masons building roofs of gold;
The civil citizens kneading up the honey;
The poor mechanic porters crowding in
Their heavy burdens at his narrow gate;
The sad-eyed justice with his surly hum,
Delivering o'er to executors pale
The lazy, yawning drone. SHAKSPEARE.

LESSON XIV.

ON THE FIGURE OF THE EARTH.

PRIN'CIPLE, *n.*, a first or elementary being, power, agent, or active cause. L. *principium*. See "Princi*pal*," p. 18.

ACCLIV'ITY, *n.*, that which slopes upwards,—opposed to *declivity*, that which slopes downwards. L. *acclivitas*, from *acclivis*,—*ad*, and *clivus*, a cliff, a slope.

LU'NAR, *a.*, relating to the moon. F. *lunaire;* L. *lunaris*, from *luna*, the moon.

E'CLIPSE, *n.*, an obscuration or darkening of any luminary,—as the sun, the moon, by the intervention of another orb, as the earth. F. *éclipse:* G. *ekleipsis*, a failing (of light); from *leipo*, I fail, I leave.

LONGITUDE (long'-je-), *n.*, distance or length between one place and another, either towards the east or west. F. *longitude*, from *longus*, L., long.

PLANE, *n.*, a level, open, flat surface. F. *plain;* L. *planus*, from *plax*, G., anything smooth or even.

RATIO (ra'-she-o), *n.*, the mutual relation of magnitudes of the same kind with respect to quantity. L. *ratio*, a rule, the terms proposed. See "Rational," p. 44.

HER'ESY, *n.*, an opinion taken in opposition to the truth as taught by the Church; and he is styled a *heretic* who *obstinately* adheres to such opinion. F. *hérésie;* G. *hairesis*, a rooted or obstinate opinion, from *hairein*, to take, to lay hold on.

ANTIP'ODES, *n.*, those people who, living on the other side of the earth, have the soles of their feet directly opposite to ours. F. L. and G. *antipodes*, from (G.) *anti*, opposed to, and *pous*,—*podos*, a foot.

ASTRONOM'ICAL, *a.*, of or belonging to astronomy. L. *astronomicus*. See "Astronomer," p. 158.

For "Cylinder," see p. 241; "Globular," p. 155; "Hull," p. 241; "Polar," p. 157; "Hypothesis," p. 217; and "Altitude," p. 272.

1. The reasons which are now adduced in proof of the spherical figure of the earth, are so simple, and the principles on which they are based, so evident, that it is astonishing how the ancients could remain so long ignorant of this fact. The opinions of those among them who imagined it to be cylindrical, or in the form of a drum, approached nearest to the truth; but the general notion was, that the earth was a vast extended plain, bounded by the ocean. This, perhaps, is the idea which every common observer would form. The more attentive inquirer will, however, easily perceive the visible effects of the globular form of the earth from the following appearances. A person on shore can see the masts and rigging of a vessel at sea, when the hull is entirely concealed by the convexity of the water. As the vessel approaches the place of observation, she seems as if ascending a gentle acclivity, and the contrary appearance takes place as she recedes from the shore. The phenomena will be precisely the same to a person on board, with regard to the objects on land; and this occurring in every part of the world, no matter what may be the bearing of the objects, or the course of the vessel, it obviously follows, that the figure of the earth must be that of a sphere or globe, as these observations cannot be reconciled with any other form whatever.

2. The shadow of the earth on the moon, as seen at the lunar eclipses, being always, and under all circumstances, circular, strengthens this opinion. But the voyages of those who have actually sailed round the earth, are experimental proofs of its spherical form from east to west; and that it is so from north to south, is manifest from observations made on the polar star, which increases in altitude as we approach

the pole, while all the stars in the southern hemisphere diminish in altitude. On the other hand, as we approach the equator, the polar star, and all the stars of the northern hemisphere, decrease in altitude, whilst those of the southern hemisphere are seen to increase; appearances which could not possibly take place, had the earth been a plane or a cylinder. We may also add, that the change in the degrees of longitude in different latitudes, and the fact, that eclipses of the moon are seen sooner by those who live eastward, than by those who live westward, in the ratio of one hour to fifteen degrees of longitude, are additional proofs of the earth's spherical form.

3. Nor can any objection, arising from the inequalities on the earth's surface, invalidate this hypothesis; as it may be easily shown by a simple proportion, that the highest mountains on the earth would not, on one of our largest globes, be the hundredth part of an inch in elevation; and as this would not be discernible on an artificial globe, so neither ought the greatest inequalities on the earth prevent us from considering it spherical. It is not true, as stated by certain authors, that some of the Fathers of the Church went so far as to pronounce it heresy to believe there were such people as the antipodes. This calumny was founded on the fact, that the Church did condemn certain heretics, who, from vague notions of the form of the earth, confounded the antipodes with a pretended race of human beings, who, they said, were not descended from Adam, nor redeemed by Christ.

4. So many united proofs, as well as the accuracy of so many astronomical observations, all of which have been made and calculated upon the supposition

of the sphericity of our earth, leave no room for reasonable doubts upon the subject. In vain does ignorance demand of us, how the earth can remain suspended in the air without any support. Let us look upon the heavens, and observe how many other globes roll in space, and lay aside all uneasiness concerning the "antipodes." There is upon the globe neither high nor low; the antipodes see, in like manner as we do, the earth under their feet, and the sky above their heads.

C. B.

LESSON XV.

INSECTS.

Exsanguious (-sang'-gwe-), *a.*, without blood, bloodless. L. *exsanguis*, —*ex*, and *sanguis*, blood.

In'stinct, *n.*, that which stimulates or incites: a natural impulse to certain actions which the animal performs without deliberation, without having any end in view, and frequently without knowing what it does. F. *instinct*, from *instinguere*,—*in*, and *stingere*, from *stizein*, G., to goad, to spur.

Ser'pent, *n.*, an amphibious animal which moves by undulation, being of that class which have neither legs, wings, nor fins. F. *serpent;* L. *serpens*, from *serpo*,—G. *herpo*,—I creep or crawl.

Worm (or *Vermis*), *n.*, the name of a class of insects which have soft and fleshy bodies, and are slow of motion. D. *worm;* from *vermis*, L., this from *herpo*, G., I creep.

Cat'erpillar, *n.*, a worm which feeds on herbs and fruits, of which it is very destructive:—when hatched from the egg, it is called a grub or larva; its next change is to the *pupa* or chrysalis state, from which it emerges to the fly state, and is then called a butterfly.

What is a butterfly?—at best
He's but a caterpillar drest.

(The word is of doubtful origin.)

Ant, *n.*, an insect, sometimes called an *emmet*, from A.S. *æmett*. Ger. *ameis* (*ameisse*), *a*, not, and *meisse*, idleness; so called because never idle.

Bee, *n.*, the insect that makes honey; it has four wings, and is armed with a sting. *Bees* are so named because they live under one government, and build their dwelling with great skill and industry. A.S. *beo;* Ger. *bien*, from *byan*, A.S., to dwell, to build a dwelling.

HOUND, *n.*, a dog used in the chase. A.S. *hund*, from *hentian*, to pursue, to search after.

ANAT'OMY, *n.*, the doctrine of the structure of animal bodies (in this place): also, the art of dissecting the bodies of animals. L. and G. *anatome*, from (G.) *ana*, through, and *temnein*, to cut.

BRUTE, *n.*, a savage animal; a beast, that is, an animal distinguished from birds, insects, and fishes: from *brutus*, L., of doubtful origin.

For "Organs," see p. 227; "Lungs," p. 295; "Sagacity," p. 198; "Unctuous," p. 142; "Naturalist," p. 22; and for derivation of "Inimitable," see "Imitate," p. 69; of "Perceptible," see "Perception," p. 67; of "Compulsion," see "Impulse," p. 223.

1. INSECTS are, in natural history, a smaller sort of animals, commonly supposed to be exsanguious, and distinguished by certain incisures, cuttings, or indentings, in their bodies. The word is originally Latin, formed of *in*, and *seco*, "I cut;" the reason of which is, that in some of this tribe, as ants, the body seems to be cut or divided into two; or because the bodies of many, as worms, caterpillars, &c., are composed of divers circles, or rings, which are a sort of *incisuræ*.

2. By some natural historians, this class of animals is considered as the most imperfect of any, while others prefer them to the larger animals. One mark of their imperfection is said to be, that many of them can live a long time, though deprived of those organs which are necessary to life in the higher ranks of nature. Many of them are furnished with lungs and a heart, like the nobler animals; yet the caterpillar continues to live, though its heart and lungs are entirely eaten away, which is often the case. It is not, however, from their conformation alone that insects are inferior to other animals, but from their instincts also. It is true, that the ant and the bee present us with striking instances of assiduity; yet, even these are inferior to the marks of sagacity displayed by the larger animals. A bee taken from the swarm is totally helpless and inactive, incapable of giving the smallest variation to its instincts. It has but one

single method of operating; and if put from that, it can turn to no other. In the pursuits of the hound, there is something like choice; but in the labours of the bee, the whole appears like necessity and compulsion. All other animals are capable of some degree of education; their instincts may be suppressed or altered; the dog may be taught to fetch and carry, the bird to whistle a tune, and the serpent to dance; but the insect has only one invariable method of operating; no art can turn it from its instincts; and indeed its life is too short for instruction, as a single season often terminates its existence.

3. Of all productions in nature, insects are by far the most numerous. The vegetables which cover the surface of the earth bear no proportion to the multitudes of insects; and though, at first sight, herbs of the field seem to be the parts of organised nature produced in the greatest abundance; yet, upon more minute inspection, we find every plant supporting a mixture of scarcely perceptible creatures, that fill up the compass of youth, vigour, and age, in the space of a few days' existence. In Lapland, and some parts of America, the insects are so numerous, that if a candle is lighted, they swarm about in such multitudes, that it is instantly extinguished by them; and, in these parts of the world, the miserable inhabitants are forced to smear their bodies and faces with tar, or some other unctuous composition, to protect them from the stings of their minute enemies.

4. On the other hand, Swammerdam, a celebrated naturalist, argues for the perfection of insects in the following manner: "After an attentive examination of the nature and anatomy of the smallest as well as the largest animals, I cannot help allowing the least

an equal, or perhaps a superior degree of dignity. If, while we dissect with care the larger animals, we are filled with wonder at the elegant disposition of their parts, to what a height is our astonishment raised, when we discover all these parts arranged in the least, in the same regular manner! Notwithstanding the smallness of ants, nothing hinders our preferring them to the largest animals, if we consider either their unwearied diligence, their wonderful strength, or their inimitable propensity to labour. Their amazing love for their young is still more unparalleled among the larger classes. They not only daily carry them to such places as may afford them food; but if by accident they are killed, and were cut into pieces, they will with the utmost tenderness carry them away piecemeal in their arms. Who can show such an example among the larger animals, which are dignified with the title of perfect? Who can find an instance in any other portion of the brute creation that can come in competition with this?"

ENCYCLOPEDIA BRITANNICA.

LESSON XVI.

THE ENGLISH LANGUAGE.

LANGUAGE (lang'-), *n.*, that which the tongue utters or speaks; speech, oral or written. F. *langage*, from *lingua*, L., a tongue, from *lingo*, I lick.

PRIM'ITIVE, *a.*, early, original. F. *primitif*, from *primus*, L., first.

FOR'EIGN, *a.*, out or far away from; alien. F. *forain*, from *foràs*, L., forth, out of doors.

OR'IGIN, *n.*, rise, source, derivation, or descent. F. and I. *origine*, from *orior*, L., I rise, I spring.

INTERMIX', *v.*, to mingle or blend one with another. L. *intermisceo*,—*inter*, and *misceo*, I mix, mingle, or blend.

DI'ALECT, *n.*, the subdivision of a language: the term is also applied

to a peculiar style of expression. F. *dialecte;* G. *dialektos,* from *dia,* through, or thoroughly, and *lego,* I speak.

Contest'ed, *a.*, controverted, disputed. F. *contesté,* from *contester,* to witness together, or to produce witnesses on each side,—or simply to dispute, to debate. L. *testis,* a witness.

Affin'ity, *n.*, connexion, similarity. F. *affinité,* L., *affinitas,* alliance, relationship:—*finis,* limit, border, country.

Diffu'sion, *n.*, the state of being scattered every way; dispersion. F. *diffusion,* from (L.) *diffundo,—dis,* and *fundo,—fusum,*—I pour, I spread abroad, disperse.

Lit'erature, *n.*, learning. F. *littérature.* See "Illiterate," p. 269.

For "Basis," see p. 234; "Obliterated," p. 32; "Invade," p. 50; "Copious," p. 230;—and for deriv. of "Imported," see "Exportation," p. 18; and of "Revolutions," see "Revolve," p. 199.

1. The language which is at present spoken throughout Great Britain, is neither the ancient primitive speech of the island, nor derived from it; but is altogether of foreign origin. The language of the first inhabitants of this island, beyond doubt, was the Celtic, or Gaelic, common to them with Gaul; from which country, it appears, by many circumstances, that Great Britain was peopled. This Celtic tongue, which is said to be very expressive and copious, and is, probably, one of the most ancient languages in the world, prevailed once in most of the western regions of Europe. It was the language of Gaul, of Great Britain, of Ireland, and, very probably, of Spain also; till, in the course of those revolutions, which, by means of the conquests, first of the Romans, and afterwards of the northern nations, changed the government, speech, and, in a manner, the whole face of Europe, this language was gradually obliterated, and now subsists only in the mountains of Wales, in the Highlands of Scotland, and in Ireland; for the Welsh, the Erse, and the Irish, are no other than different dialects of the same tongue, the ancient Celtic.

2. This, then, was the language of the primitive Britons, the first inhabitants, that we know of, in our

island; and continued so till the arrival of the Saxons in England, in the year of our Lord 450: they, having conquered the Britons, did not intermix with them, but expelled them from their habitations, and drove them, together with their language, into the mountains of Wales. The Saxons were one of those northern nations that over-ran Europe; and their tongue, a dialect of the Gothic, or Teutonic, altogether distinct from the Celtic, laid the foundation of the present English tongue. With some intermixture of Danish (a language, probably, from the same root with the Saxon), it continued to be spoken throughout the southern part of the island, till the time of William the Conqueror. He introduced his Norman, or French, as the language of the court, which made a considerable change in the speech of the nation; and the English, which was spoken afterwards, and continues to be spoken now, is a mixture of the ancient Saxon and this Norman French, together with such new and foreign words as commerce and learning have, in progress of time, gradually introduced.

3. The history of the English language can, in this manner, be clearly traced. The language spoken in the low countries of Scotland, is now, and has been for many centuries, no other than a dialect of the English. How, indeed, or by what steps, the ancient Celtic tongue came to be banished from the low country in Scotland, and to make its retreat into the highlands and islands, cannot be so well pointed out, as how the like revolution was brought about in England. Whether the southern part of Scotland was once subject to the Saxons, and formed a part of the kingdom of Northumberland; or, whether the great number of English exiles that retreated into

Scotland, upon the Norman conquest, and upon other occasions, introduced into that country their own language, which afterwards, by the mutual intercourse of the two nations, prevailed over the Celtic, are uncertain and contested points.

4. From what has been said, it appears that the Teutonic dialect is the basis of our present speech. It has been imported among us in three different forms, the Saxon, the Danish, and the Norman; all which have mingled together in our language. A very great number of our words, too, are plainly derived from the Latin. These we had not directly from the Latin, but most of them, it is probable, entered into our tongue through the channel of that Norman French, which William the Conqueror introduced. For, as the Romans had long been in possession of Gaul, the language spoken in that country, when it was invaded by the Franks and Normans, was a sort of corrupted Latin, mingled with Celtic, to which was given the name of Romance; and as the Franks and Normans did not, like the Saxons in England, expel the inhabitants, but, after their victories, mingled with them; the language became a compound of the Teutonic dialect imported by these conquerors, and of the former corrupted Latin. Hence, the French language has always continued to have a very considerable affinity with the Latin; and hence, a great number of words of Latin origin, which were in use among the Normans in France, were introduced into our tongue at the conquest; to which, indeed, many have since been added directly from the Latin, in consequence of the great diffusion of Roman literature throughout all Europe.

BLAIR.

LESSON XVII.

THE GREEN RIVER.

When breezes are soft and skies are fair,
I steal an hour from study and care,
And hie me away to the woodland scene,
Where wanders the stream with waters of green,
As if the bright fringe of herbs on its brink
Had given their stain to the wave they drink:
And they whose meadows it murmurs through
Have named the stream from its own fair hue.
Yet pure its waters, its shallows are bright,
With coloured pebbles and sparkles of light;
And clear the depths where the eddies play,
And dimples deepen and whirl away;
And the plane-tree's speckled arms o'ershoot
The swifter current that mines its root;
Through whose shifting leaves, as you walk the hill,
The quivering glimmer of sun and rill
With a sudden flash on the eye is thrown,
Like the ray that streams from the diamond stone.
Oh! loveliest there the spring days come,
With blossoms and birds and wild bees' hum;
The flowers of summer are fairest there,
And freshest the breeze of the summer air;
And the swimmer comes in the season of heat
To bathe in those waters so pure and sweet.
Yet fair as thou art, thou shunnest to glide,
Beautiful stream! by the village side;
But windest away from haunts of men,
To silent valley and shaded glen.
And forest and meadows and slope of hill
Around thee, are lonely, lovely, and still.

Lonely—save when by thy rippling tides,
From thicket to thicket the angler glides;
Or the simpler comes with basket and book,
For herbs of power on thy banks to look;
Or haply some idle dreamer like me,
To wander, and muse, and gaze on thee.
Still—save the chirp of birds that feed
On the river-cherry and seedy reed:
And thy own wild music gushing out
With mellow murmur or fairy shout,
From dawn to the blush of another day,
Like traveller singing along his way.
That fairy music I never hear,
Nor gaze on those waters so green and clear,
And mark them winding away from sight,
Darken'd with shade or flashing with light,
While o'er thee the vine to its thicket clings,
And the zephyr stoops to freshen his wings;—
But I wish that fate had left me free
To wander these quiet haunts with thee,
Till the eating cares of earth should depart,
And the peace of the scene pass into my heart.
And I envy thy stream as it glides along
Through its beautiful banks in a trance of song.
Though forced to drudge for the dregs of men,
And scrawl strange words with the barbarous pen,
And mingling among the jostling crowd,
Where the sons of strife are subtle and loud;
I sometimes come to this quiet place,
To breathe the air that ruffles thy face,
And gaze upon thee in silent dream;
For, in thy lonely and lovely stream,
An image of that calm life appears,
That won my heart in my greener years.

BRYANT.

MERCY.

The quality of mercy is not strain'd;
It droppeth, as the gentle rain from heaven,
Upon the place beneath: it is twice bless'd;
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal pow'r,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings;
It is an attribute to God himself;
An earthly pow'r doth then show likest God's,
When mercy seasons justice.

SHAKSPEARE.

LESSON XVIII.

NORWEGIAN WINTER.

EXAGGERATED (egz-adje'-), *a.*, heightened, aggravated. F. *exagéré*, from *exaggero*, L., I heap up, I increase. *Agger*, a heap, is said to be from *ad*, and *gero*, I carry.

THERMOM'ETER, *n.*, an instrument for measuring the degrees of heat of the air or of any matter. F. *thermomètre*, from (G.) *thermos*, heat, warmth, and *metron*, a measure.

ZE'RO, *n.*, the cipher of the weather-glass. *Zero*, F. and I.—a nought.

FOOT'GEAR, *n.*, covering for the feet. A.S. *fot*, from *fettian*, to bear; and *gear*, from *gearwe*, A.S., anything prepared or provided, as dress, furniture, &c., from *gearwian*, to prepare.

SLEDGE, or SLED, *n.*, a carriage that slides, that moves or is drawn without wheels. D. *sledde*, from *slidan*, A.S., to slide.

EL'EMENTS, *n.*, the air, winds, or weather: fire, air, the earth, and water, are called the four elements of which our world is composed. F. *éléments*, from *elementum*, L., of unsettled etymology.

CHEQUER (tshek'-), *v.*, to diversify, to form into parts or divisions of different colours, like those of a chess-board. *Chess*—an intricate game in imitation of a battle between two armies, named in India

Chatur-anga, the four *angas*, or members of an army—has given birth to the words *check* and *chequer*. The court of Chequer, or Exchequer, was so styled from a chequered cloth resembling a *chess* board, which covered the table on which the king's accounts were made up, and scored or marked against his debtors when examined; and hence the term to *check* or examine an account.

Gnarled (nar'led), *a.*, knotty:—the term is applied to the knots of the oak from their greater crash or creak in breaking; from *gnyrran*, A.S., to creak.

Fantas'tic, *a.*, capricious, whimsical. F. *fantastique*, from L. and G. *phantasia*, a vision, and this from (G.) *phantazo*, I show.

Borea'lis, *n.*, the aurora-borealis, or northern light. L. *borealis*, (*a.*) northern, from *boreas*, the north wind.

In England we are apt to form very exaggerated notions of the degree of cold which is experienced in the northern countries. When there is little or no wind, intense cold is scarcely felt to be an inconvenience, provided one be suitably clothed; and during by far the greater part of winter, the weather is calm, so that, even when the thermometer stands considerably below zero, one is able to move about comfortably, and even to enjoy the fine weather, which so generally attends intense frost. Many an Englishman, who walks abroad on a raw winter's day, dressed nearly in the same manner as in summer, suffers infinitely more from cold, than he would in Norway, attired in his fur-cloak and eared cap, and warm footgear. For my own part, I can safely aver this for myself. I have suffered ten times the degree of cold travelling on a stage-coach in England, in the face of a north-east wind, than I ever suffered in a sledge in Norway, when the thermometer has been forty-seven degrees below the freezing point, or fifteen degrees below zero. Sometimes, indeed, the frost is accompanied by a wind, and then it is scarcely possible to stir out of doors; but, in the southern parts of Norway, the combination of a very intense frost and a severe wind, is scarcely ever felt. It is true also, that in the depth of winter, the shortness of the

days does not allow many hours of clear bright sunshine; but then, the houses are not built like summer-houses, as many are in England; and stoves in the towns, and great wood-fires in the country, and sometimes both, effectually oppose the power of the elements. There is not, in fact, a more comfortable abode, than that of a substantial land-owner, or a thriving merchant, on a winter's day in Norway. There are no cross-airs blowing through the house, as in many of the unsubstantial dwellings in England; nor does one know what it is to have one part of his body scorched with the fire, while the other is suffering under the influence of cold. But independently of the in-door winter comforts of Scandinavia, the appearance of the external world, by day and by night, is beautiful and wondrous. Enter a forest when the sun breaks from the mists of the morning upon the snows of the past night. Beautiful as a forest is in spring, when the trees unfold their virgin blossoms; beautiful as in summer, when the wandering sunbeams, falling through the foliage, chequer the mossy carpet beneath; beautiful as in autumn, when the painted leaves hang frail; it is more beautiful still, when the tall pines and gnarled oaks stand in the deep stillness of a winter's noon, their long arms and fantastic branches heaped with the feathery burden, that has never "caught one stain of earth." Then, too, the gray rocks, picturesque even in their nakedness, assume a thousand forms more curious still, dashed with the recent offering. And, when night comes—and who ever saw the glories of a night, save in a northern clime?—out burst the stars, countless and burning, studding the deep blue sky. Perhaps the Borealis, with its pale yellow light, streams over half a hemisphere; or, perhaps, the

winter moon, full and high, looks down from the brow of night, spangling with ten million stars the beauteous network thrown over the low world. Something approaching to the appearance presented by a northern clime in summer may be witnessed in other countries, but the splendours of a winter scene belong only to the higher latitudes.

INGLIS.

A COMPARISON.

THE lapse of time and rivers is the same;
Both speed their journey with a restless stream:
The silent pace with which they steal away,
No wealth can bribe, no pray'rs persuade to stay:
Alike irrevocable both when past,
And a wide ocean swallows both at last.
Though each resembles each, in ev'ry part,
A diff'rence strikes, at length, the musing heart:
Streams never flow in vain;—where streams abound,
How laughs the land, with various plenty crown'd!
But time, that should enrich the nobler mind,
Neglected, leaves a dreary waste behind.

COWPER.

LESSON XIX.

THE RUINS OF HERCULANEUM.

VESU'VIUS, *n.*, a mountain near Naples, which, by an eruption, overwhelmed Herculaneum and Pompeii, A.D. (Anno Domini) 79. Pliny the Elder, endeavouring to ascertain the cause of its burning, perished in the attempt. *Vesuvius* is in *Campania*, a division of *Italia Propria*.

BITU'MINOUS, *a.*, having the nature of bitumen. L. *bitumineus*, from *bitumen*, a slimy, unctuous matter, dug out of the earth, and often used as a cement or mortar.

Pon'derous, *a.*, weighty, massive. L. *ponderosus*, from *pondus*, a weight, and this from *pendo*, I weigh.

Op'ulence, *n.*, affluence, riches. F. *opulence;* from *opes*, L., wealth.

Sur'gical, *a.*, belonging to surgery. F. *chirurgical.* See p. 55.

Tri'pod, *n.*, a three-footed table or stool. G. *tripous,—treis*, three, and *pous*, a foot.

Man'uscript, *n.*, anything written with the hand. L. *manuscriptum*, from *manus*, the hand, and *scribo*, I write.

San'guine (-gwin), *a.*, possessing blood;—figuratively—as in this place—confident, ardent. F. *sanguin*, from *sanguis*, L., blood.

Deci'phering, *n.*, the act of discovering or making out the meaning. F. *déchiffrement*, a deciphering. The verb is said to be from the Heb.

Mosa'ic, *n.*, a kind of painting in pebbles, small squares of thick glass, and shells of various colours. F. *mosaique;* I. *mosaico. Mousa*, and *mousikon* (G.) were usually applied to express elegance, neatness,—and, elegantly and neatly performed.

For "Volcano," see p. 278; "Mineral," p. 67; "Vitrified," p. 142; "Skeleton," p. 283; and "Catastrophe," p. 97.

1. An inexhaustible mine of curiosities exists in the ruins of Herculaneum, a city lying between Naples and Mount Vesuvius, which, in the first years of the reign of Titus, was overwhelmed by a stream of lava from the neighbouring volcano. This lava is now of a consistency which renders it extremely difficult to be removed; being composed of bituminous particles, mixed with cinders, minerals, and vitrified substances, which altogether form a close and ponderous mass.

2. In the revolution of many ages, the spot it stood upon was entirely forgotten; but in the year 1713 it was accidentally discovered by some labourers, who, in digging a well, struck upon a statue on the benches of a theatre. Several curiosities were dug out and sent to France, but the search was soon discontinued, and Herculaneum remained in obscurity till the year 1736, when the king of Naples employed men to dig perpendicularly eighty feet deep; whereupon, not only the city made its appearance, but also the bed of the river that ran through it. In the temple of

Jupiter were found a statue of gold, and the inscription that decorated the great doors of the entrance. Many curious appendages of opulence and luxury have since been discovered in various parts of the city, and were arranged in a wing of the palace of Naples, among which are statues, busts, and altars; domestic, musical, and surgical instruments; tripods, mirrors of polished metal, silver kettles, and a lady's toilet, furnished with combs, thimbles, rings, ear-rings, &c. A large quantity of manuscripts was also found among the ruins; and very sanguine hopes were entertained by the learned, that many works of the ancients would be restored to light, and that a new mine of science was on the point of being opened: but the difficulty of unrolling the burnt parchments, and of deciphering the obscure letters, has proved such an obstacle, that very little progress has been made in the work. The streets of Herculaneum seem to have been perfectly straight and regular; the houses well built, and generally uniform; and the rooms paved either with large Roman bricks, mosaic work, or fine marble. It appears that the town was not filled up so unexpectedly with the melted lava, as to prevent the greatest part of the inhabitants from escaping with their richest effects; for there were not more than a dozen of skeletons found, and but little gold or precious stones.

3. The town of Pompeii was involved in the same dreadful catastrophe, but was not discovered till near forty years after the discovery of Herculaneum. Few skeletons were found in the streets of Pompeii; but in the houses there were many, in situations which plainly proved that they were endeavouring to escape, when the tremendous showers of ashes intercepted their retreat. KOTZEBUE.

LESSON XX.

SOLAR SYSTEM.

Mag'nitude, *n.*, comparative size or bulk. L. *magnitudo*, from *magnus*, L., great.

Pe'riod, *n.*, a cycle or circle, in reference to the revolution, or time of revolution, of one or more of the heavenly bodies. F. *période;* G. *periodos,—peri*, around, and *hodos*, a path or way.

Com'et, *n.*, a star which appears suddenly, and as suddenly disappears,—so called from its hair-like tail. F. *comète;* I. S. and L. *cometa*, from *coma*, L, the hair.

Plan'et, *n.*, one of the celestial bodies in our system, which moves round and receives light from the sun. Planets are so called, because they change their places, and do not always keep the same distances with respect to one another, nor with the fixed stars, as the fixed stars do. F. *planète;* S. and L. *planeta*, from *planao*, G., I stray or wander.

Or'bit, *n.*, the line described by the revolution of a planet; the path of a heavenly body. F. *orbite*, from *orbis*, L., a sphere or circle.

Tel'escope, *n.*, an optical instrument to enable the eye to see objects afar off. F. *téléscope*, from (G.) *tele*, distant, afar, and *skopeo*, I see, I view.

Pha'ses, *n.*, appearances of the planetary bodies, as the changes of the moon. G. *phases*, from *phaino*, I show, I appear.

E'quinox, *n.*, a period of the year, so called because then the night is equal to the day. F. *équinoxe*, from (L.) *æquus*, equal, and *nox*, the night.

Ellip'ses, *n.*, ovals:—an ellipsis, in geometry, is a figure generated from the section of a cone; in grammar, the omission of one or more words in a sentence. G. *elleipsis*, from *leipo*, I leave out.

Eccen'tric, *a.*, out of the centre; deviating or wandering from the centre. F. *eccentrique*, from (G.) *ex*, and *kentron*, a centre, a point.

For "Science," see p. 168; "Navigators," p. 30; "Solar," p. 122; "Axis," p. 155; "Transit," p. 158; and "Atmosphere," p. 25.

1. The science which determines the magnitudes, motions, distances, periods, and order of the heavenly bodies, is called *astronomy*. It is so interesting and useful to mankind, that traces of it may be found in all the nations of the world. By its means, chronologists can compute the measure of time, navigators direct their course through the trackless ocean, and geographers become acquainted with the figure and magnitude of the earth.

2. The *solar system* consists of the sun, thirteen primary planets, nineteen secondary planets, and an unknown number of comets. Of this system the sun is the centre. His diameter is computed to be 882,000 miles, and his revolution on his own axis is performed in about 25 days. He is distant from the earth about 95 millions of miles,—a distance so great, that a cannon ball, which moves about 8 miles in a minute, would be more than 22 years in going from one to the other. The planets called *primary*, revolve round the sun, at unequal distances, in elliptical orbits. Their names are, Mercury, Venus, the Earth, Mars, Vesta, Juno, Ceres, Pallas, Astrea, Jupiter, Saturn, Uranus, or Herschel, and Neptune. Mercury and Venus are within the earth's orbit, and are therefore called *inferior*, or more properly, *interior* planets. The others being without the earth's orbit, are called *superior* or *exterior* planets.

3. Mercury and Venus, when viewed through a telescope, present phases like those of the moon. Mercury is 3,224 miles in diameter, and revolves round the sun in 87 days, at the distance of 37 millions of miles from that body. Venus is computed to be 68 millions of miles distant from the sun: she completes her revolution in 224 days and 17 hours. Both these planets, when viewed through a telescope, present phases like those of the moon. Mercury can never be seen except immediately after sunset, or a little before sunrise. Venus, as seen from the earth, is the most beautiful of all the planets. When she appears to the west of the sun, she rises before him, and is called the morning star; when she appears to the east of the sun, she rises after he is set, and is then called the evening star. When either of these

planets comes directly between the earth and sun, it appears like a dark spot on the sun's disk, which appearance is called a *transit.* Mars revolves round the sun in 686 days and 23 hours, at the mean distance of 144 millions of miles from that body, and is distinguished by his red, fiery appearance. Vesta, Juno, Ceres, and Pallas are between Mars and Jupiter. Ceres and Pallas are remarkable for their large, dense atmosphere: that of Ceres is greater in proportion to the solid mass, than that of any of the other planets. Jupiter appears to be the largest, and, next to Venus, the most beautiful of the planets. His diameter is 89,170 miles, and his revolution is performed in 11 years, 314 days, and 10 hours. Saturn is more than 79,000 miles in diameter, and performs his revolution in about 30 of our years. His rings, when viewed through a telescope, present a very singular appearance. The outer one is 20,000 miles in breadth, and 200,000 in diameter; the inner one is more than 7,000 miles in breadth, and the space between both is nearly 3,000 miles. Uranus is 35,112 miles in diameter, and revolves round the sun in about 83 of our years, his distance from that body being about 1,813 millions of miles. His moons revolve from east to west; all the other planets, primary and secondary, move in a contrary direction. Neptune is one of the largest of the planets—its diameter being 50,000 miles, and its bulk 250 times that of the earth. Its distance from the sun exceeds 3,000 millions of miles, and it revolves round that orb in a period of 217 years.

4. The *secondary planets*, or moons, are those which revolve round the primary ones. Of these the earth has *one*, Jupiter *four*, Saturn *seven*, and Uranus *six*. A satellite is supposed to attend Neptune, in

which case the number of secondary planets would be nineteen. The time in which a planet performs its revolution round the sun, is called *its year:* and the time of its motion round its axis, *its day.*

5. The *earth*, like the other planets, is spherical, but not an exact sphere. Its diameter is about 7,912 miles, and its circumference nearly 25,000. It has an inclined position, its axis making with a perpendicular to the plane of its orbit an angle of twenty-three degrees twenty-eight minutes (23° 28′); and as it always points to the same direction of the heavens, the northern half of its axis is turned towards the sun during one half the year, and the southern half during the other. When, therefore, it is summer in the northern hemisphere, it is winter in the southern. At two periods of the year, the axis of the earth does not incline to the sun, nor decline from it. They are called *equinoxes*, that is, equal night; the night, and consequently the day, being then equal in every part of the world. Both hemispheres at this period enjoy an equal degree of light and heat.

6. The *moon* is 240,000 miles distant from the earth, and moves in its orbit round that planet at the rate of 38 miles per minute. It has three motions; one round the earth in about twenty-nine days and a half; another round its own axis in the same space of time; and a third round the sun with the earth in a year.

7. *Comets* form part of the solar system, and appear to be thin, filmy bodies, with long, transparent trains, issuing from that side which is turned away from the sun. They differ from all the planets in their figure, motion, and orbit, and move round the

sun in very eccentric ellipses. They vary in size, and move in different directions. The train or tail sometimes extends to an immense distance, and is so transparent, that the fixed stars may be seen through it.

8. The *fixed stars* are completely unconnected with the solar system, and are considered by astronomers as so many suns, each the centre of a system like our own, communicating light and heat to revolving planets or worlds. C. B.

LESSON XXI.

THE HOUSE BUILDER.

Whate'er thou purposest to do,
With an unwearied zeal pursue;
To-day is thine—improve to-day,
Nor trust to-morrow's distant ray.
A certain man a house would build;
The place is with materials fill'd;
And everything is ready there—
Is it a difficult affair?
Yes! till you fix the corner-stone;
It won't erect itself alone.
Day rolls on day, and year on year,
And nothing yet is done—
There's always something to delay
The business to another day.
And thus in silent waiting stood
The piles of stone and piles of wood;—
Till Death, who in his vast affairs
Ne'er puts things off—as men in theirs—

And thus, if I the truth must tell,
Does his work *finally* and *well*—
Wink'd at our hero as he past:
Your house is finish'd, sir, at last;
A narrow house—a house of clay—
Your palace for another day.

KHEMNITZER.

REMORSE.

(*From Filicaja.*)

NOT the fierce tiger, breathing from his eyes
Terror and wrath—nor, on a burning soil,
The startled serpent springing from his coil,
No—nor the bolt that cleaves the mountain's brow,
Nor the impetuous torrent's rushing force,
That leaps the bounds and rushes from its course,
With deeper fear the shepherd's heart can bow,
Or scare the shuddering flock more frightfully,
Than conscience and its horrors harrow me!
No—nor the fury of hell's deep abyss
Hath pow'r to inflict a sharper pang than this,
Which sears and withers up my bosom now.

LESSON XXII.

AFRICAN DESERTS.

PERVADE', *v.*, to spread over. L. *pervado,—per*, and *vado*, I go, I spread.

GRANULA'TIONS, *n.*, pieces broken small, like grains. F. *granulations.* See "Granite," p. 223.

MART, *n.*, a place of public traffic. *Mart* is a contraction of *market*,

or, as formerly written, *marcat*, from (L.) *mercatus*, the trade of merchandize: L. *merx*, merchandize.

Route, *n.*, passage or line of travelling; from *route*, F., a way, a road.

Depreda'tions, *n.*, robberies, spoliations. F. *déprédations*, from *præda*, L., prey, booty.

Interme'diate, *a.*, between, or coming between two points of time or space,—or both, as in this place. F. *intermédiat;* L. *intermedius*, in the middle, lying between,—*inter*, and *medius*, from *mesos*, G., middle.

Dol'lar, *n.*, a coin of different value in different countries. D. *daler*, from *dal*, a division, being the one-half of a ducat. The German name for dollar is *thaler*, from *thal*, a valley, because they were first coined in the valley of Joachim.

Ren'dezvous, *n.*, a place of assembling; place of resort or of coming together. F. *rendez-vous*, to render or convey yourselves,—*rendre*, from (L.) *reddo*,—*re*, and *do*,—I restore or give back.

Accu'mulated, *a.*, congregated, or collected together. L. *accumulatus*, from *accumulo*,—*ad*, and *cumulo*, I heap, I augment.

Repose', *n.*, rest. F. *repos*, from *pono*, L., I put, place, or lay,—that is, in a state of rest or quiet.

For "Africa," see p. 219; "Explored," p. 244; "Caravan," p. 40; "Oasis," p. 220; "Lunar," p. 302; "Month," p. 263;—and for derivation of "Transport," see "Exportation," p. 18.

1. The most striking feature of Africa consists of the immense deserts which pervade its surface, and which are supposed to comprise one-half of its whole extent. The chief of these is, by way of eminence, called Sahara, or the Desert. It stretches from the shores of the Atlantic, with few interruptions, to the confines of Egypt; a space of more than forty-five degrees, or twenty-seven hundred geographical miles, by a breadth of twelve degrees, or seven hundred and twenty geographical miles. It is one prodigious expanse of red sand, and sand-stone rock, of the granulations of which the red sand consists. It is, in truth, an empire of sand, which seems to defy every exertion of human power or industry, although it is interspersed with various islands, and fertile and cultivated spots of different sizes, of which Fezzan is the chief of those which have been hitherto explored.

2. Nearly in the centre of this sandy ocean, and nearly mid-way between the Mediterranean Sea and

the coast of Guinea, rise the walls of Timbuctoo, the capital of the very interesting empire of Bambarra, a city which constitutes the great mart for the commerce of the interior of Africa. To maintain this commerce is the laborious work of the *akkabaars*, or caravans, which cross this enormous desert from almost every part of the African coast. The mode in which it is traversed is highly curious.

3. The caravans consist of several hundred loaded camels, accompanied by the Arabs who let them out to the merchants for the transport of their goods. During their route, they are often exposed to the attacks of the roving Arabs of the Sahara, who generally commit their depredations on the approach to the confines of the desert. In this tiresome journey, the caravans do not proceed to the place of their destination in a direct line across the trackless desert, but turn occasionally eastward or westward, according to the situation of certain fertile, inhabited, and cultivated spots, called *oases*, interspersed in various parts of the Sahara, like islands in the ocean. These serve as watering places to the men, as well as to feed, refresh, and replenish the hardy and patient camel. At each of these cultivated spots the caravan sojourns about seven days, and then proceeds on its journey, until it reaches another spot of the same description. In the intermediate journeys, the hot winds, denominated *shume* or *simoom*, are often so violent, as considerably, if not entirely, to exhale the water carried in skins by the camels for the use of the passengers and drivers. On these occasions it is affirmed by the Arabs, that five hundred dollars have been frequently given for a draught of water, and that ten or twenty dollars are commonly paid, when a partial exhalation has occurred.

4. In 1805, a caravan proceeding from Timbuctoo to Tafilet was disappointed in not finding water at one of the usual watering places, when, horrible to relate, the whole of the persons belonging to it, two thousand in number, besides one thousand eight hundred camels, perished of thirst! Accidents of this nature account for the vast quantity of human and other bones which are found heaped together in various parts of the desert.

5. The following is the general route of the caravans in crossing the desert:—Having left the city of Fez, the capital of Morocco, they proceed at the rate of three miles and a half an hour, and travel seven hours each day. In the space of eighteen days they reach Akka, where they remain a month, as this is the place of rendezvous, at which they are formed into one grand, accumulated caravan. In proceeding from Akka to Tagassa sixteen days are employed; and here again the caravan sojourns fifteen days to refresh the camels. It then directs its course to the *oasis* or well of Tanderry, which is reached in seven days; and after another stay of fifteen days, proceeds to Arawan, a watering place situated at a like distance. After having sojourned there fifteen days, it sets out, and reaches Timbuctoo on the sixth day, after having performed a journey of fifty days of actual travelling, and seventy-five of repose; making altogether, from Fez to Timbuctoo, one hundred and twenty-nine days, or four lunar months and nine days.

CLARKE'S WONDERS.

LESSON XXIII.

THE VATICAN LIBRARY.

Cab'inet, *n.*, a small room, closet, or other apartment: the term is sometimes applied to a casket containing rare coins, jewels, &c. F. *cabinet*, which is a diminutive of *cabine*, from *cavanna*, L., a hole, or cavern.

Scope, *n.*, extent; extent viewed. G. *skopos*, that which is aimed at, viewed, observed,—from *skeptomai*, I view, I observe.

Mythol'ogy, *n.*, a system of fables, or fabulous history; a discourse on fabulous story. L. and G. *mythologia*, from (G.) *mythos*, a fable, and *lego*, I read, I speak.

Li'brary, *n.*, a collection of books; also, a gallery or room for books. L. *libraria*, from *liber*, the bark of a tree, a book,—because the ancients wrote on the rind, or inner bark of trees.

Constantino'ple, *n.*, the capital of the Turkish empire, with a population exceeding 400,000. Constantine the Great, the first Christian emperor, founded this city in 330, on the site of the ancient Byzantium. *Constantinople*, the *city of Constantine.* See "Metropolis," p. 182.

Pon'tiff, *n.*, the Pope; a high priest. F. *pontife;* L. *pontifex*, so styled because a certain bridge over the Tiber was built and dedicated by the chief priest, and kept in repair by the sacerdotal body: —from (L.) *pons*, a bridge, and *facio*, I make.

Progress'ion, *n.*, regular and gradual advance. F. *progression;* *gradus*, L., a step, an advance.

Medal (med'-dal), *n.*, metal stamped in commemoration of some remarkable occurrence or performance; an ancient coin. F. *médaille;* S. *medalla*, from (L.) *metallum*, a mineral, a mine. See "Metal," p. 273.

Dyp'tichs, *n.*, two-leaved records, which contained on one page all the names of the living, in the other the dead, that were of note in communion with the Church. L. *diptycha;* G. *diptychos*, from *dis*, twice, and *ptyche*, a fold.

Inscrip'tion, *n.*, something written or engraved. F. *inscription.* See "Manuscript," p. 318.

1. After having traversed the court of St. Damasus, and its adjoining halls and chapels, which may be considered as the state apartments of the Vatican, the traveller passes to that part of the palace which is called the Belvidere, from its elevation and prospect; and proceeding along an immeasurable gallery, comes to an iron door on the left, that opens into the library of the Vatican. A large apartment

for the two keepers, the secretaries, or rather the interpreters, seven in number, who can speak the principal languages of Europe, and who attend for the convenience of learned foreigners; a double gallery of two hundred and twenty feet long, opening into another of eight hundred, with various rooms, cabinets, and apartments annexed, form this noble collection. These galleries and apartments are all vaulted, and all painted, but with different effect, because, by painters of different eras and talents. The paintings have all some reference to literature, sacred or profane, and take in a vast scope of history and mythology.

2. The books are kept in cases; and in the Vatican the traveller seeks in vain for that pompous display of volumes, which he may have seen and admired in other libraries. Their number has never been accurately stated: some confine it to two hundred thousand, others raise it to four hundred thousand, and many swell it to a million. The mean is probably the most accurate. But the superiority of this library arises, not from the quantity of printed books, but the multitude of its manuscripts, which are said to amount to more than fifty thousand. Some of these manuscripts, of the highest antiquity, such as that of a Virgil of the fifth century, a Greek Bible of the sixth, a Terence of the same date, &c., were taken by the French, and sent to Paris.

3. The origin of this library is attributed by some to Pope Hilarius, in the fifth century; but although it is probable that long before that period the Roman Church must have possessed a considerable stock of books for the use of its clergy, yet the Popes may be supposed to have been too much occupied with the dangers and difficulties of the times, to have

had leisure or means necessary for the formation of libraries. That several volumes had been collected at an early period seems, however, certain, as it is equally so, that Pope Zachary augmented their number very considerably about the middle of the eighth century. Nicholas V established the library in the Vatican, and enlarged the collection; while Calixtus III is said to have enriched it with many volumes, saved from the libraries of Constantinople, at the taking of that city. From this period it continued in a regular progression, receiving almost every year vast additions, sometimes even of whole libraries, (as those of the elector palatine, of the dukes of Urbino, of queen Christina), owing not only to the favour of the Pontiff and various princes, but to the well-directed zeal of its librarians, many of whom have been men, both of eminent talents, and of high rank and extensive influence.

4. The French invasion, which brought with it so many evils, and, like a blast from hell, checked the prosperity of Italy in every branch and in every province, not only put a stop to the increase of the Vatican library, but by plundering it of some of its most valuable manuscripts, lowered its reputation, and undid at once the labour and exertion of ages. The galleries of the libraries open into various apartments, filled with antiquities, medals, &c. One, in particular, is consecrated to the monuments of Christian antiquity, and contains a singular and unparalleled collection of instruments of torture, employed in the first persecutions; as also the diptychs of communion with the great churches, monumental inscriptions, &c., a collection highly interesting to the ecclesiastical historian and enlightened Christian.

EUSTACE.

FRAGMENT.

A milk-white Hind, immortal and unchanged,
Fed on the lawns, and in the forest ranged;
Without unspotted, innocent within,
She fear'd no danger, for she knew no sin:
Yet had she oft been chased with horns and hounds,
And Scythian shafts, and many winged wounds
Aim'd at her heart; was often forced to fly
And doom'd to death, though fated not to die.

DRYDEN.

LESSON XXIV.

THE EVERLASTING CHURCH.

INSTITU'TION, *n.*, that which is set up, ordained, or appointed. F. *institution*, from (L.) *instituo*,—*in*, and *statuo*, I ordain, establish, or found.

PANTHE'ON, *n.*, a temple of ancient Rome dedicated to all the gods. F. *panthéon;* I. *panteone;* G. *pantheion*, from *pan*, all, and *Theos*, God.

CAMELOPARD (kam'- or kamel'-), *n.*, a beast so named from its resemblance to the *camel* and *leopard*. L. *camelopardalis*. See "Leopard," p. 22.

SE'RIES, *n.*, a conjoined or connected succession. L. *series*, from *sero*, I knit, I connect or join.

AUGUST', *a.*, sacred and venerable. I. and S. *agosto;* L. *augustus*. In pagan times, whatever was consecrated by augury (L. *auguri-um*), was styled *august*.

DYNASTY (di'- or din'-), *n.*, a sovereignty; a succession of supreme rulers. L. *dynastia;* from *dynamai*, G., I am powerful.

FA'BLE, *n.*, anything feigned; an invention or story;—in this place, the ages or times of fiction. F. *fable*. See "Fabulous," p. 95.

PA'PACY, *n.*, the office, state, or dignity of the pope;—in this place, the popedom. L. *papatus*. See "Pope," p. 266.

ANTIQUE (-teek'), *n.*, an antiquity; a faded remain or relic of ancient times. F. *antique*. See "Antiquity," p. 51.

HOS'TILE, *a.*, inimical, adverse; foe-like, or suitable to a foe. F. *hostile* from *hostis*, L., a foreigner, an enemy.

For "Sacrifice," see p. 163; "Amphitheatre," p. 186; "Tiger," p. 49; "Pontiff," p. 329; "Twilight," p. 187; and "Eloquence," p. 244.

1. THERE is not, and there never was, on this earth, an institution so well deserving of examination as

the Roman Catholic Church. The history of that Church joins together the two great ages of civilisation. No other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back, in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin does this august dynasty extend.

2. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending to the farthest ends of the world missionaries as zealous as those who landed in Kent with St. Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of Missouri and Cape Horn; countries, which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than one hundred and fifty millions.* Nor do we see any sign which indicates

* At present they are estimated at about two hundred millions.

that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world, and feels no assurance that she is not destined to see the end of them all. She was respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca; and she may still exist in undiminished vigour, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand upon a broken arch of London Bridge, to sketch the ruins of St. Paul's.

MACAULEY.

LESSON XXV.

TO THE FLYING FISH.

1. WHEN I have seen thy snowy wing
O'er the blue wave at evening spring,
And give those scales of silver white
So gaily to the eye of light,
As if thy frame were form'd to rise,
And live amid the glorious skies;
Oh! it has made me proudly feel
How like thy wing's impatient zeal
Is the pure soul, that scorns to rest
Upon the world's ignoble breast,
But takes the plume that God has given,
And rises into light and heaven!

2. But when I see that wing so bright,
Grow languid with a moment's flight,
Attempt the paths of air in vain,
And sink into the wave again;

Alas! the flatt'ring pride is o'er;
Like thee, awhile, the soul may soar,
But erring man must blush to think
Like thee, again, the soul may sink!

3. O Virtue! when thy clime I seek,
Let not my spirit's flight be weak:
Let me not, like this feeble thing,
With brine still dropping from its wing,
Just sparkle in the solar glow,
And plunge again to depths below;
But when I leave the grosser throng
With whom my soul hath dwelt so long,
Let me, in that aspiring day,
Cast every ling'ring stain away,
And, panting for thy purer air,
Fly up at once, and fix me there.—MOORE.

DESTRUCTION OF JERUSALEM BY TITUS.

FROM the last hill that looks on thy once holy dome,
I beheld thee, O Sion! when render'd to Rome:
'Twas thy last sun went down, and the flames of thy fall
Flash'd back on the last glance I gave to thy wall.
I look'd for thy temple, I look'd for my home,
And forgot for a moment my bondage to come;
I beheld but the death-fire that fed on thy fane,
And the fast fetter'd hands that make vengeance in vain.
On many an eve, the high spot whence I gazed,
Had reflected the last beam of day as it blazed,
While I stood on the height, and beheld the decline
Of the rays from the mountain that shone on thy shrine.
Yet the gods of the pagan shall never profane

The shrine where Jehovah disdain'd not to reign ;
And scatter'd and scorn'd as thy people may be,
Our worship, O Father ! is only for thee.—Byron.

A PILGRIM'S HYMN AFTER A STORMY NIGHT.

(*Written in the Fifteenth Century.*)

1. Lauded be thy name for ever,
Thou, of life the guard and giver !—
Thou canst save thy creatures sleeping,
Heal the heart long broke by weeping,
And all the fury subject keep
Of chafed cloud and angry deep.
God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock, and river,
Glory to thy name for ever !

2. I have seen thy wondrous might
Mid the terrors of this night ;
Thou that slumberest not, nor sleepest,
Bless'd are they thou kindly keepest !
Spirits from the ocean under,
Liquid flame and level thunder,
Need not waken nor alarm them,
All combined, they cannot harm them :—

3. Thine is evening's yellow ray ;
Thine is yonder dawning day,
That rises from the distant sea,
Like breathings of eternity ;—
Thine the darkness of the night,
Thine the flaming orb of light,
Thine are all the gems of even,
God of angels ! God of heaven !
God of light, that fade shall never,
Glory to thy name for ever !—Hogg.

THE DANGEROUS EFFECTS OF FANCY.

Wo to the youth whom Fancy gains,
Winning from Reason's hand the reins.
Pity and wo! for such a mind
Is soft, contemplative, and kind;
And wo to those who train such youth
And spare to press the rights of truth,
The mind to strengthen and anneal,
While on the stithy glows the steel!
O teach him, while your lessons last,
To judge the present by the past;
Remind him of each wish pursued,
How rich it glowed with promised good;
Remind him of each wish enjoyed,
How soon his hope's possession cloyed!
Tell him, we play unequal game,
Whene'er we shoot by Fancy's aim;
And ere he strip him for her race,
Show the conditions of the chase.
Two sisters by the goal are set,
Cold disappointment and regret;
One disenchants the winner's eyes,
And strips of all its worth the prize,
While one augments its gaudy show
More to enhance the loser's wo.
The victor sees his fairy gold
Transform'd, when won, to drossy mould;
But still, the vanquish'd mourns his loss,
And rues, as gold, that glittering dross.—SCOTT.

DEATH OF THE CHRISTIAN.

IN view of the tomb, and on eternity's awful threshold, Christianity displays all its sublimity. If

most of the ancient religions consecrated the ashes of the dead, none of them ever thought of preparing the soul for that "undiscovered country from whose bourne no traveller returns." Come and behold the most interesting spectacle that earth can exhibit; come and see the Christian expire. He hath ceased to be a creature of this world; he hath ceased to belong to his native country; all connexion between him and society is at an end. For him the calculation by time is closed; and he is now begun to date from the grand era of eternity. A Priest seated by his pillow administers consolation. The servant of God cheers him with the prospect of immortality; and the sublime scene which all antiquity exhibited but once in the greatest of its dying philosophers, is daily renewed on the humblest pallet of the meanest Christian who expires. At length the decisive moment arrives;—a sacrament opened for this just man the gates of the world—a sacrament closes them. Religion rocked him in the cradle of life; her soothing voice and her maternal hand shall also lull him to sleep on the couch of death. His soul, nearly set free from his body, becomes almost visible in his face. Already he hears the concerts of the seraphim; already he prepares to speed his flight from the world to the regions whither hope invites him. He dies,—yet his last sigh was inaudible; he expires,—and long after he is no more, his friends keep silence around his bed, under the persuasion that he is only slumbering;—so gentle and so easy is the departure of this Christian. "Let me die the death of the just, and let my last end be like to theirs."

CHATEAUBRIAND.

§ 7. LESSON I.

DISCOVERY OF AMERICA.

COLUM'BUS, *n.*, the Latinized name of the great discoverer of America, called in I. *Colombo*, and in S. *Colon*.
SQUADRON (skwod'-run), *n.*, part of a fleet; a number of ships. F. *escadron*. S. *esquadron*, from L. *squadratus*.
SEPTEM'BER, *n.*, the ninth month of the year, and seventh from March, from L. *septem*, seven. F. *Septembre*.
FOR'TUNE, *n.*, success, good or bad. L. *fortuna*.
REQUISITE (rek'-we-zit), *a.*, necessary; needful; required by the nature of things. L. *requisitus*.
INVEN'TIVE, *a.*, quick at contrivance; ready at expedients. F. *inventif*.
THOR'OUGH, *a.*, complete; perfect. A.S. *thurh*.
MAR'ITIME, *a.*, relating to the sea; naval. F. L. *maritimus*.
MAGNET'IC, *a.*, having the power of the magnet; attractive. From G. *magnes*, from Magnesia in Asia Minor.
COM'PASS, *n.*, an instrument used to show or direct the course of a vessel, commonly called the Mariner's Compass. F. and S. *compas*.

1. ON Friday, the third day of August, in the year one thousand four hundred and ninety-two, Columbus set sail from Palos, in Spain, a little before sunrise, in presence of a vast crowd of spectators, who sent up their supplications to Heaven for the prosperous issue of the voyage; which they wished, rather than expected.

2. His squadron, if it merit that name, consisted of no more than three small vessels,—the Santa Maria, the Pinta, and the Nigna,—having on board ninety men, mostly sailors, together with a few adventurers, who followed the fortune of Columbus, and some gentlemen of the Spanish court, whom the queen appointed to accompany him.

3. He steered directly for the Canary Islands; from which, after refitting his ships, and supplying himself with fresh provisions, he took his departure on the sixth day of September. Here the voyage of discovery may properly be said to have begun; for

Columbus, holding his course due west, left immediately the usual track of navigation, and stretched into unfrequented and unknown seas.

4. The first day, as it was very calm, he made but little way; but, on the second, he lost sight of the Canaries; and many of the sailors, already dejected and dismayed, when they contemplated the boldness of the undertaking, began to beat their breasts, and to shed tears, as if they were never more to behold land. Columbus comforted them with assurances of success, and the prospect of vast wealth in those opulent regions, whither he was conducting them.

5. This early discovery of the spirit of his followers taught Columbus that he must prepare to struggle not only with the unavoidable difficulties which might be expected from the nature of his undertaking, but with such as were likely to arise from the ignorance and timidity of the people under his command; and he perceived, that the art of governing the minds of men would be no less requisite for accomplishing the discoveries which he had in view, than naval skill and an enterprising courage.

6. Happily for himself, and for the country by which he was employed, he joined to the ardent temper and inventive genius of a projector, virtues of another species, which are rarely united with them. He possessed a thorough knowledge of mankind, an insinuating address, a patient perseverance in executing any plan, the perfect government of his own passions, and the talent of acquiring the direction of those of other men.

7. All these qualities, which formed him for command, were accompanied with that superior knowledge of his profession which begets confidence, in

times of difficulty and danger. To unskilful Spanish sailors, accustomed only to coasting voyages in the Mediterranean, the maritime science of Columbus, the fruit of thirty years' experience, appeared immense. As soon as they put to sea, he regulated everything by his sole authority; he superintended the execution of every order, and, allowing himself only a few hours for sleep, he was, at all other times, upon deck.

8. As his course lay through seas which had not been visited before, the sounding line, or instruments for observation, were continually in his hands. He attended to the motion of the tides and currents, watched the flight of birds, the appearance of fishes, of sea-weeds, and of everything that floated on the waves, and accurately noted every occurrence in a journal that he kept.

9. By the fourteenth day of September, the fleet was above two hundred leagues to the west of the Canary Isles, a greater distance from land than any Spaniard had ever been before that time. Here the sailors were struck with an appearance no less astonishing than new. They observed that the magnetic needle, in their compasses, did not point exactly to the north star, but varied towards the west.

10. This appearance, which is now familiar, filled the companions of Columbus with terror. They were in an ocean boundless and unknown, nature itself seemed to be altered, and the only guide which they had left was about to fail them. Columbus, with no less quickness than ingenuity, invented a reason for this appearance, which, though it did not satisfy himself, seemed so plausible to them, that it dispelled their fears, and silenced their murmurs.

LESSON II.

DISCOVERY OF AMERICA (CONTINUED).

OCTO'BER, *n.*, the tenth month of the year, the eighth from March. From L. *octo*, eight.

PROGNOS'TIC, *n.*, a sign by which a future event may be known or foretold. From G. *prognosis.*

FALLA'CIOUS, *a.*, wearing a false appearance; deceitful; misleading. F. *fallacieux.* L. *fallax*, from *fallo*, to deceive.

PER'ILOUS, *a.*, dangerous; hazardous; full of risk. F. *périlleux.*

SOOTHE, *v.*, to soften; to assuage; to calm. A.S. *gesothian.*

INFAL'LIBLE, *a.*, not liable to fail; incapable of mistake; not to be misled or deceived; certain. F. *infaillible.*

SYMP'TOM, *n.*, a sign or token. F. *symptome.* G. *symptoma.*

ANGUISH (ang'-gwish), *n.*, extreme pain, either of body or mind. L. *angustia.* F. *angoisse.* I. *angoscia.*

CONGRATULA'TION, *n.*, the act of expressing one's joy or good wishes at the success or happiness of another. From L. *congratulor.*

LEAGUE, *n.*, three miles, *English* and *American*, a measure used chiefly at sea. Irish, *leac.* Welsh, *llec.* F. *lieue.* I. *legu.* S. *legua.*

1. ON the first of October, they were about seven hundred and seventy leagues west of the Canaries. They had now been above three weeks at sea: all their prognostics of discovery, drawn from the flight of birds, and other circumstances, had proved fallacious, and their prospect of success seemed now to be as distant as ever. The spirit of discontent and of mutiny began to manifest itself among the sailors, and, by degrees, the contagion spread from ship to ship.

2. All agreed, that Columbus should be compelled, by force, to return, while their crazy vessels were yet in a condition to keep the sea; and some even proposed to throw him overboard, as the most expeditious method of getting rid of his remonstrances, and of securing a seasonable return to their native land.

3. Columbus was fully sensible of his perilous situation. He perceived that it would be of no avail to have recourse to any of his former expedients, to

lead on the hopes of his companions, and that it was impossible to rekindle any zeal for the success of the expedition, among men in whose breasts fear had extinguished every generous sentiment.

4. He found it necessary to soothe passions, which he could no longer command, and to give way to a torrent too impetuous to be checked. He accordingly promised his men, that he would comply with their request, provided they would accompany him, and obey his commands, for three days longer; and if, during that time, land were not discovered, he would then abandon the enterprise, and direct his course towards Spain.

5. Enraged as the sailors were, and impatient as they were of returning to their native country, this proposition did not appear to them unreasonable: nor did Columbus hazard much in confining himself to a time so short; for the presages of discovering land had become so numerous and promising, that he deemed them infallible.

6. For some days the sounding line had reached the bottom; and the soil, which it brought up, indicated land to be at no great distance. The flocks of birds increased, and were composed not only of sea-fowl, but of such land birds as could not be supposed to fly far from the shore.

7. The crew of the Pinta observed a cane floating, which seemed to have been newly cut, and likewise a piece of timber artificially carved. The sailors aboard the Nigna took up the branch of a tree, with red berries, perfectly fresh. The clouds, around the setting sun, assumed a new appearance; the air was more mild and warm; and during night, the wind became unequal and variable.

8. From all these symptoms, Columbus was so confident of being near land, that, on the evening of the eleventh of October, after public prayers for success, he ordered the sails to be furled, and strict watch to be kept, lest the ship should be driven ashore in the night. During this interval of suspense and expectation, no man shut his eyes; all kept upon deck, gazing intently towards that quarter where they expected to discover the land, which had been so long the object of their wishes.

9. About two hours before midnight, Columbus, standing on the forecastle, observed a light at a distance, and privately pointed it out to two of his people. All three saw it in motion, as if it were carried from place to place. A little after midnight, the joyful sound of *Land! Land!* was heard from the Pinta. But, having been so often deceived by fallacious appearances, they had now become slow of belief, and waited, in all the anguish of uncertainty and impatience, for the return of day.

10. As soon as morning dawned, their doubts and fears were dispelled. They beheld an island about two leagues to the north, whose flat and verdant fields, well stored with wood, and watered with many rivulets, presented to them the aspect of a delightful country. The crew of the Pinta instantly began a hymn of thanksgiving to God, and were joined by those of the other ships, with tears of joy, and transports of congratulation.

LESSON III.

DISCOVERY OF AMERICA (CONCLUDED).

IG'NORANCE, *n.*, want, absence, or destitution of knowledge. L. *ignorantia.*

INCREDU'LITY, *n.*, the quality of not believing; indisposition to believe. F. *incrédulité.*

IN'SOLENCE, *n.*, pride or haughtiness manifested in contemptuous and overbearing treatment of others; petulant contempt; impudence. L. *insolentia.*

SPEC'TACLE, *n.*, a show; any thing seen; a sight. L. *spectaculum.* I. *spettacolo.*

PROS'TRATE, *v.*, to lay flat; to throw down. From L. *prostratus*, lying at length.

TRESS, *n.*, a lock or weft of hair. F. *tresse.*

FANTAS'TICALLY, *ad.*, in a fantastic manner; whimsically. From F. *fantastique.* I. *fantastico.* G. *phantasia.*

CANOE', *n.*, a boat impelled by a paddle instead of an oar. F. *canot.* S. *canoa.*

AM'ICABLY, *ad.*, in a friendly manner; with good will. From L. *amicabilis*, friendly.

CALAM'ITY, *n.*, a great misfortune, or cause of misery. L. *calamitas.*

1. THIS office of gratitude to Heaven was followed by an act of justice to their commander. They threw themselves at the feet of Columbus, with feelings of self-condemnation, mingled with reverence. They implored him to pardon their ignorance, incredulity, and insolence, which had created him so much unnecessary disquiet, and had so often obstructed the prosecution of his well-concerted plan; and passing, in the warmth of their admiration, from one extreme to another, they now pronounced the man, whom they had so lately reviled and threatened, to be a person inspired, by Heaven, with sagacity and fortitude more than human, in order to accomplish a design so far beyond the ideas and conceptions of all former ages.

2. As soon as the sun arose, all the boats were manned and armed. They rowed towards the island

with their colours displayed, warlike music, and other martial pomp; and, as they approached the coast, they saw it covered with a multitude of people, whom the novelty of the spectacle had drawn together, and whose attitude and gestures expressed wonder and astonishment at the strange objects which presented themselves to their view.

3. Columbus was the first European who set foot in the New World which he had discovered. He landed in a rich dress, and with a naked sword in his hand. His men followed, and, kneeling down, they all kissed the ground which they had long desired to see.

4. They next erected a crucifix, and, prostrating themselves before it, returned thanks to God for conducting their voyage to such a happy issue. They then took solemn possession of the country for the crown of Castile and Leon, with all the formalities with which the Portuguese were accustomed to take possession of *their* new discoveries.

5. The Spaniards, while thus employed, were surrounded by many of the natives, who gazed, in silent admiration, upon actions which they could not comprehend, and of which they did not foresee the consequences. The dress of the Spaniards, the whiteness of their skins, their beards, their arms, appeared strange and surprising.

6. The vast machines, in which they had traversed the ocean, that seemed to move upon the water with wings, and uttered a dreadful sound, resembling thunder, accompanied with lightning and smoke, struck them with such terror, that they began to respect their new guests as a superior order of beings,

and concluded that they were children of the sun, who had descended to visit the earth.

7. The Europeans were hardly less amazed at the scene now before them. Every herb, and shrub, and tree, was different from those which flourished in Europe. The soil seemed to be rich, but bore few marks of cultivation. The climate, even to Spaniards, felt warm, though extremely delightful.

8. The inhabitants were entirely naked: their black hair, long and uncurled, floated upon their shoulders, or was bound in tresses around their heads; they had no beards; their complexion was of a dusky copper colour; their features singular, rather than disagreeable; their aspect gentle and timid.

9. Though not tall, they were well shaped and active. Their faces, and other parts of their body were fantastically painted with glaring colours. They were shy at first, through fear, but soon became familiar with the Spaniards, and, with transports of joy, received from them hawks' bells, glass beads, and other baubles; in return for which, they gave such provisions as they had, and some cotton yarn, the only commodity of value which they could produce.

10. Towards evening, Columbus returned to his ships, accompanied by many of the islanders in their boats, which they called *canoes;* and, though rudely formed out of the trunk of a single tree, they rowed them with surprising dexterity.

11. Thus, in the first interview between the inhabitants of the Old World and those of the New, everything was conducted amicably, and to their mutual satisfaction. The former, enlightened and ambitious, formed already vast ideas with respect to the advan-

tages which they might derive from those regions that began to open to their view. The latter, simple and undiscerning, had no foresight of the calamities and desolation, which were now approaching their country.

ABRIDGED FROM ROBERTSON.

LESSON IV.

STORY AND SPEECH OF LOGAN, AN INDIAN CHIEF.

IN'DIANS, *n.*, the name now universally given to the aboriginal tribes of America, from the mistake of Columbus, in supposing that that part of the new world discovered by him, belonged to India.

EL'OQUENCE, *n.*, the power of speaking with fluency and elegance; oratory. L. *eloquentia.*

EM'INENCE, *n.*, reputation; celebrity; fame; supreme degree. L. *eminentia*, from *eminens*, from *emineo*, to stand, or show itself above.

DEMOS'THENES, *n.*, a famous Grecian orator, who destroyed himself by poison, B. C. 319.

CIÇ'ERO, *n.*, a celebrated orator and writer among the Romans, who, to satisfy the hatred of Mark Antony, was put to death B. C. 43.

TES'TIMONY, *n.*, proof. L. *testimonium.*

SUM'MARY, *a.*, short; brief. F. *sommaire.*

VEN'GEANCE, *n.*, punishment; retribution. From F. *venger*, to revenge. L. *vindico.*

GLUT, *v.*, to fill beyond sufficiency; more than enough. L. *glutio.* F. *engloutir.*

HAR'BOUR, *v.*, to entertain. From A.S. *here-berga*, a station, a place of rest.

1. THE principles of society, among the American Indians, forbidding all compulsion, they are to be led to duty, and to enterprise, by personal influence and persuasion. Hence, eloquence in council, bravery and address in war, become the foundations of all consequence with them. To these acquirements all their faculties are directed. Of their bravery and address in war, we have multiplied proofs, because we have been the subjects on which they were exercised.

2. Of their eminence in oratory we have fewer examples, because it is displayed, chiefly, in their own councils. Some, however, we have of very superior lustre. I may challenge the whole orations of Demosthenes and Cicero, and of any more eminent orator,—if Europe has furnished more eminent,—to produce a single passage superior to the speech of Logan, a Mingo chief, to Lord Dunmore, when governor of Virginia. And, as a testimony of their talents in this line, I beg leave to introduce it, first stating the incidents necessary for understanding it.

3. In the spring of the year 1774, a robbery was committed by some Indians on certain land adventurers on the river Ohio. The whites, in that quarter, according to their custom, undertook to punish this outrage in a summary way. Captain Michael Cresap, and a certain Daniel Greathouse, leading on these parties, surprised, at different times, travelling and hunting parties of the Indians, having their women and children with them, and murdered many. Among these were, unfortunately, the family of Logan, a chief, celebrated in peace and war, and long distinguished as the friend of the whites.

4. This unworthy return provoked his vengeance. He accordingly signalized himself in the war which ensued. In the autumn of the same year a decisive battle was fought at the mouth of the Great Kenhaway, between the collected forces of the Shawanese, Mingoes, and Delawares, and a detachment of the Virginia militia. The Indians were defeated, and sued for peace. Logan, however, disdained to be seen among the suppliants. But, lest the sincerity of a treaty should be distrusted, from which so distinguished a chief absented himself, he sent by a

messenger the following speech, to be delivered to Lord Dunmore.

5. "I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat: if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, 'Logan is the friend of white men.' I had even thought to have lived with you, but for the injuries of one man.

6. "Colonel Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it: I have killed many: I have fully glutted my vengeance. For my country, I rejoice at the beams of peace: but do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan?—Not one."

JEFFERSON.

LESSON V.

GRANDEUR AND MORAL INTEREST OF AMERICAN ANTIQUITIES.

REC'ORD, *n.*, a register; authentic memorial. From L. *recordor*, to call to mind; to remember.

RACE, *n.*, indefinite series of descendants. F. From L. *radix*. I. *razza*. S. *raza*.

MOUND, *n.*, something raised as a defence, or fortification. A.S. *mund*.

WELL, *n.*, a spring, or fountain; a pit, or cylindrical hole sunk per-

pendicularly into the earth to reach a supply of water, and walled with stone. A.S.

Pot'tery, *n.*, earthenware; vessels or ware made by potters. F. *poterie.*

A'cre, *n.*, a certain quantity of land. A.S. *acer, acera,* or *æcer.*

Remote', *a.*, distant in place or time. L. *remotus.*

Proxim'ity, *n.*, immediate nearness. F. *proximité.* L. *proximitas.*

Moul'der, *v.*, to turn to dust; to crumble; to waste. Danish, *mulner.*

Proj'ect, *n.*, scheme; design; contrivance. F. *projet.*

1. You will expect me to say something of the lonely records of the former races that inhabited this country. That there has, formerly, been a much more numerous population than exists here at present, I am fully impressed, from the result of my own personal observations. From the highest points of the Ohio, to where I am now writing,* and far up the upper Mississippi and Missouri, the more the country is explored and peopled, and the more its surface is penetrated, not only are there more mounds brought to view, but more incontestable marks of a numerous population.

2. Wells, artificially walled, different structures of convenience or defence, have been found in such numbers as no longer to excite curiosity. Ornaments of silver and of copper, pottery, of which I have seen numberless specimens on all these waters, —not to mention the mounds themselves, and the still more tangible evidence of human bodies found in a state of preservation, and of sepulchres full of bones,—are unquestionable demonstrations that this country was once possessed of a numerous population. * * * The mounds themselves, though of earth. are not those rude and shapeless heaps that they have been commonly represented to be. I have seen, for instance, in different parts of the Atlantic country, the breast-works and other defences of earth

* St. Charles, on the Missouri.

that were thrown up by our people during the war of the revolution. None of those monuments date back more than fifty years. These mounds must date back to remote depths in the olden time.

3. From the ages of the trees on them, and from other data, we can trace them back six hundred years, leaving it entirely to the imagination to descend farther into the depths of time beyond. And yet, after the rains, the washing, and the crumbling of so many ages, many of them are still twenty-five feet high. All of them are, incomparably, more conspicuous monuments than the works which I just noticed. Some of them are spread over an extent of acres. I have seen, great and small, I should suppose, a hundred. Though diverse in position and form, they all have an uniform character.

4. They are, for the most part, in rich soils, and in conspicuous situations. Those on the Ohio are covered with very large trees. But in the prairie regions, where I have seen the greatest numbers, they are covered with tall grass, and generally near benches,—which indicate the former courses of the rivers,—in the finest situations for present culture; and the greatest population clearly has been in those very positions where the most dense future population will be. * * *

5. The English, when they sneer at our country, speak of it as steril in moral interest. "It has," say they, "no monuments, no ruins, none of the massive remains of former ages; no castles, no mouldering abbeys, no baronial towers and dungeons; nothing to connect the imagination and the heart with the past; no recollections of former ages, to associate the past with the future."

6. But I have been attempting sketches of the largest and most fertile valley in the world, larger, in fact, than half of Europe, all its remotest points being brought into proximity by a stream, which runs the length of that continent, and to which all but two or three of the rivers of Europe are but rivulets. Its forests make a respectable figure, even placed beside Blenheim park.

7. We have lakes which could find a place for the Cumberland lakes in the hollow of one of their islands. We have prairies, which have struck me as among the sublimest prospects in nature. There we see the sun rising over a boundless plain, where the blue of the heavens, in all directions, touches and mingles with the verdure of the flowers. It is to me a view far more glorious than that on which the sun rises over a barren and angry waste of sea. The one is soft, cheerful, associated with life, and requires an easier effort of the imagination to travel beyond the eye. The other is grand, but dreary, desolate, and always ready to destroy.

8. In the most pleasing positions of these prairies, we have our Indian mounds, which proudly rise above the plain. At first the eye mistakes them for hills; but, when it catches the regularity of their breast-works and ditches, it discovers at once that they are the labours of art and of men.

9. When the evidence of the senses convinces us that human bones moulder in these masses; when you dig about them, and bring to light their domestic utensils; and are compelled to believe that the busy tide of life once flowed here, when you see at once that these races were of a very different character from the present generation,—you begin to in-

quire if any tradition, if any, the faintest, records can throw any light upon these habitations of men of another age.

10. Is there no scope, beside these mounds, for imagination, and for contemplation of the past? The men, their joys, their sorrows, their bones, are all buried together. But the grand features of nature remain. There is the beautiful prairie, over which they "strutted through life's poor play." The forests, the hills, the mounds, lift their heads in unalterable repose, and furnish the same sources of contemplation to us, that they did to those generations that have passed away.

11. It is true, we have little reason to suppose, that they were the guilty dens of petty tyrants, who let loose their half savage vassals to burn, plunder, enslave, and despoil an adjoining den. There are no remains of those vast and useful monasteries that are to be seen in the old world, where holy men employed their time in prayer, copying the Bible and other books.

12. Here must have been a race of men, on these charming plains, that had every call from the scenes that surrounded them, to contented existence and tranquil meditation. Unfortunate, as men view the thing, they must have been. Innocent and peaceful they probably were; for, had they been reared amidst wars and quarrels, like the present Indians, they would, doubtless, have maintained their ground, and their posterity would have remained to this day. Beside them moulder the huge bones of their contemporary beasts, which must have been of thrice the size of the elephant.

13. I cannot judge of the recollections excited by

castles and towers that I have not seen. But I have seen all of grandeur, which our cities can display. I have seen, too, these lonely tombs of the desert,—seen them rise from these boundless and unpeopled plains. My imagination and my heart have been full of the past. The nothingness of the brief dream of human life has forced itself upon my mind. The unknown race to which these bones belonged had, I doubt not, as many projects of ambition, and hoped as sanguinely to have their names survive, as the great ones of the present day.

T. Flint.

LESSON VI.

THE AMERICAN INDIAN, AS HE WAS, AND AS HE IS.

Genera'tion, *n.* In the sense here used, an age. From L. *generans, genero.*
Wig'wam, *n.*, an Indian cabin, or hut.
Whoop, *n.*, a shout of war, or pursuit. Goth. *wopyan.* A.S. *hweopan.*
Ta'ble, *n.*, a flat surface of some extent, or a thing that has a flat surface. F. From L. *tabula.* I. *tavola.* S. *tabla.*
Whirl'wind, *n.*, a violent wind moving in a circle round its axis. Ger. *wirbel*, whirl, and A.S. and Ger. *wind*, wind.
Progen'itor, *n.*, an ancestor; a forefather. L. from *progigno, pro* and *gigno*, to beget. G. *gennao.*
Fal'con (fawk'n), *n.*, a hawk. F. *faucon.* I. *falcone.* L. *falco.*
Inquis'itive, *a.*, apt to ask questions; addicted to inquiry. From L. *inquiro, in* and *quæro*, to seek.
Extermina'tor, *n.*, he or that which exterminates. From L. *extermino*, to exterminate.
Trib'ute, *n.*, a personal contribution. F. *tribut.* L. *tributum*, to give, bestow, or divide.

1. Not many generations ago, where you now sit, circled with all that exalts and embellishes civilized life, the rank thistle nodded in the wind, and the wild fox dug his hole unscared. Here lived and loved another race of beings. Beneath the same sun that rolls over your heads, the Indian hunter pursued

the panting deer; gazing on the same moon that smiles for you, the Indian lover wooed his dusky mate.

2. Here the wigwam blaze beamed on the tender and helpless, the council-fire glared on the wise and daring. Now they dipped their noble limbs in your sedgy lakes, and now they paddled their light canoe along your rocky shores. Here they warred; the echoing whoop, the bloody grapple, the defying death-song, all were here; and when the tiger strife was over, here curled the smoke of peace.

3. Here, too, they worshipped; and from many a dark bosom went up a pure prayer to the Great Spirit. He had not written his laws for them on tables of stone, but he had traced them on the tables of their hearts. The poor child of nature knew not the God of revelation, but the God of the universe he acknowledged in everything around.

4. He beheld him in the star that sunk in beauty behind his lonely dwelling; in the sacred orb that flamed on him from his mid-day throne; in the flower that snapped in the morning breeze; in the lofty pine, that defied a thousand whirlwinds; in the timid warbler that never left its native grove; in the fearless eagle, whose untired pinion was wet in clouds; in the worm that crawled at his foot; and in his own matchless form, glowing with a spark of that light, to whose mysterious Source he bent, in humble, though blind adoration.

5. And all this has passed away. Across the ocean came a pilgrim bark, bearing the seeds of life and death. The former were sown for you; the latter sprang up in the path of the simple native. Two hundred years have changed the character of a great

continent, and blotted forever from its face a whole peculiar people. Art has usurped the bowers of nature, and the anointed children of education have been too powerful for the tribes of the ignorant.

6. Here and there a stricken few remain; but how unlike their bold, untamed, untameable progenitors! *The Indian*, of falcon glance, and lion bearing, the theme of the touching ballad, the hero of the pathetic tale, is gone! and his degraded offspring crawl upon the soil where he walked in majesty, to remind *us* how miserable is man, when the foot of the conqueror is on his neck.

7. As a race, they have withered from the land. Their arrows are broken, their springs are dried up, their cabins are in the dust. Their council-fire has long since gone out on the shore, and their war-cry is fast dying to the untrodden West. Slowly and sadly they climb the distant mountains, and read their doom in the setting sun. They are shrinking before the mighty tide which is pressing them away; they must soon hear the roar of the last wave, which will settle over them forever.

8. Ages hence the inquisitive white man, as he stands by some growing city, will ponder on the structure of their disturbed remains, and wonder to what manner of person they belonged. They will live only in the songs and chronicles of their exterminators. Let these be faithful to their rude virtues as men, and pay due tribute to their unhappy fate as a people.

C. Sprague.

LESSON VII.

PASSAGE OF THE POTOMAC AND SHENANDOAH RIVERS THROUGH THE BLUE RIDGE.

Pas'sage, *n.*, road; way; avenue. F. S. *pasage.* I. *passagio.*
Approach', *v.*, to come or go near; to draw near; to advance nearer. F. *approcher*, from *proche*, near. I. *approcciare.*
Junc'tion (-shun), *n.*, the place or point of union. F. *jonction*, from L. *junctio*, from *jungo*, to join.
Disrup'tion (-shun), *n.*, breach; rent. L. *disruptio*, from *disrumpo.*
Avul'sion, *n.*, a pulling or tearing from or asunder; a rending or forcible separation. L. *avulsio*, from *avello*, *a* and *vello*, to pull.
Con'trast, *n.*, opposition and dissimilitude of figures, by which one contributes to the effect of another. F. *contraste.*
Clo'ven, *v.*, divided; parted. From A.S. *cleofian*, to split and to adhere.
Preç'ipice, *n.*, a steep descent. F. From L. *precipitium.*
Ul'timately, *ad.*, in the last consequence. From L. *ultimus.*
Frag'ment, *n.*, a part separated from the rest; an imperfect part. L. *fragmentium*, from *frango*, to break.

1. The passage of the Potomac through the Blue Ridge is, perhaps, one of the most stupendous scenes in nature. You stand on a very high point of land. On your right comes up the Shenandoah, having ranged along the foot of the mountain a hundred miles, to seek a vent. On your left approaches the Potomac, in quest of a passage also. In the moment of their junction they rush together against the mountain, rend it asunder, and pass off to the sea.

2. The first glance of this scene hurries our senses into the opinion, that this earth has been created in time; that the mountains were formed first; that the rivers began to flow afterwards; that, in this place particularly, they have been dammed up by the Blue Ridge of mountains, and have formed an ocean, which filled the whole valley; that, continuing to rise, they have, at length, broken over at this spot, and have torn the mountain down, from its summit

to its base. The piles of rock on each hand, but particularly on the Shenandoah, the evident marks of their disruption and avulsion from their beds, by the most powerful agents of nature, corroborate this impression.

3. But the distant finishing, which nature has given to the picture, is of a very different character. It is a true contrast to the foreground. That is as placid and delightful, as this is wild and tremendous. For the mountain, being cloven asunder, presents to your eye, through the cleft, a small catch of smooth blue horizon, at an infinite distance in the plain country, inviting you, as it were, from the riot and tumult roaring around, to pass through the breach, and participate of the calm below.

4. Here the eye ultimately composes itself; and that way, too, the road happens actually to lead. You cross the Potomac above the junction, pass along its side through the base of the mountain, for three miles; its terrible precipices hanging in fragments over you. This scene is worth a voyage across the Atlantic. Yet here, as in the neighbourhood of the Natural Bridge, are people, who have passed their lives within half a dozen miles, and have never been to survey these monuments of a war between rivers and mountains which must have shaken the earth itself to its centre.

JEFFERSON.

LESSON VIII.

ACCOUNT OF THE FIRST HOSTILE ATTACK UPON THE AMERICAN COLONISTS, BY THE BRITISH TROOPS, IN THE WAR OF THE REVOLUTION, AT LEXINGTON AND CONCORD, MASS., 19TH APRIL, 1775.

GAR'RISON, *n.*, a body of troops stationed in a fort, or fortified town, to defend it against an enemy. F. *garnison.* S. *guarnicon.*

FOR'MIDABLE, *a.*, adapted to excite fear, and deter from approach, encounter, or undertaking. L. *formidabilis.*

BLOCKADE', *v.*, to shut up a town or fortress by posting troops at all its avenues. From L. *bloccato*, blocked up.

HOS'TAGE, *n.*, one given in pledge for security of performance of conditions. F. *otage*, or *ostage.*

REIMBURSE', *v.*, to repay; to repair loss or expense by an equivalent. F. *rembourser.*

CHIMER'ICAL (*ch* like *k*), *a.*, imaginary; fanciful. From L. *chimæra.* G. *chimæira.*

CONFLAGRA'TION, *n.*, a great fire, or the burning of any great mass. L. *conflagratio.*

MER'CENARY, *a.*, venal; that may be hired. F. *mercenaire.* L. *mercenarius.*

AU'GURY, *n.*, omen; prediction; prognostication. L. *augurium.*

EMA'CIATE, *v.*, to lose flesh; to become lean; to waste away. L. *emacio*, from *maceo* or *macer*, lean. G. *mikkos*, *mikros.*

MANŒU'VRE, *n.*, management; dexterous movement, particularly in an army or navy. F. from *main*, the hand, and *œuvre*, work. L. *manus* and *opera.*

EVOLU'TION, *n.*, in military tactics, the doubling of ranks or files, wheeling, counter-marching, &c. L. *evolutio.*

1. WAR being every moment expected, the particular fate of the inhabitants of Boston had become the object of general solicitude. The garrison was formidable; the fortifications were carried to perfection, and little hope remained, that this city would be wrested from British domination. Nor could the citizens flatter themselves more with the hope of escaping by sea; as the port was blockaded by a squadron.

2. Thus confined, amidst an irritated soldiery, the Bostonians found themselves exposed to endure all

the outrages to be apprehended from military license. Their city had become a close prison, and themselves no better than hostages in the hands of the British commanders. This consideration alone sufficed greatly to impede all civil and military operations projected by the Americans.

3. Various expedients were suggested, in order to extricate the Bostonians from this embarrassing situation; which, if they evinced no great prudence, certainly demonstrated no ordinary obstinacy. Some advised, that all the inhabitants of Boston should abandon the city, and take refuge in other places, where they should be succoured at the public expense: but this design was totally impracticable, since it depended on General Gage to prevent its execution.

4. Others recommended, that a valuation should be made of the houses and furniture belonging to the inhabitants; that the city should then be fired; and that all the losses should be reimbursed from the public treasure. After mature deliberation, this project was also pronounced not only very difficult, but absolutely impossible to be executed.

5. Many inhabitants, however, left the city privately, and withdrew into the interior of the country; some, from disgust at this species of captivity; others, from fear of the approaching hostilities; and others, finally, from apprehensions of being questioned for acts against the government; but a great number, also, with a firm resolution, preferred to remain, and brave all consequences whatever.

6. The soldiers of the garrison, weary of their long confinement, desired to sally forth, and drive away these rebels, who intercepted their provisions, and

for whom they cherished so profound a contempt. The inhabitants of Massachusetts, on the other hand, were proudly indignant at this opinion of their cowardice, entertained by the soldiers; and panted for an occasion to prove, by a signal vengeance, the falsehood of the reproach.

7. In the mean time, the news arrived of the king's speech at the opening of Parliament; of the resolutions adopted by this body; and, finally, of the act by which the inhabitants of Massachusetts were declared rebels. All the province flew to arms: indignation became fury,—obstinacy, desperation. All idea of reconciliation had become chimerical: necessity stimulated the most timid; a thirst of vengeance fired every breast. The match is lighted,—the materials disposed,—the conflagration impends. The children are prepared to combat against their fathers; citizens against citizens; and, as the Americans declared, the friends of liberty against its oppressors,—against the founders of tyranny.

8. "In these arms," said they, "in our right hands, are placed the hope of safety, the existence of country, the defence of property, the honour of our wives and daughters. With these alone can we repulse a licentious soldiery, protect what man holds dearest upon earth, and, unimpaired, transmit our rights to our descendants. The world will admire our courage; all good men will second us with their wishes and prayers, and celebrate our names with immortal praises. Our memory will become dear to posterity. It will be the example, as the hope, of freemen, and the dread of tyrants, to the latest ages. It is time that old and contaminated England should be made acquainted with the energies of America, in the

prime and innocence of her youth; it is time she should know how much superior are our soldiers, in courage and constancy, to vile mercenaries. We must look back no more! We must conquer, or die! We are placed between altars smoking with the most grateful incense of glory and gratitude, on the one part, and blocks and dungeons on the other. Let each, then, rise, and gird himself for the combat. The dearest interests of this world command it: our most holy religion enjoins it: that God, who eternally rewards the virtuous and punishes the wicked, ordains it. Let us accept these happy auguries; for already the mercenary satellites, sent by wicked ministers to reduce this innocent people to extremity, are imprisoned within the walls of a single city, where hunger emaciates them, rage devours them, death consumes them. Let us banish every fear, every alarm: fortune smiles upon the efforts of the brave!"

9. By similar discourse, they excited one another, and prepared themselves for defence. The fatal moment is arrived: the signal of civil war is given.

10. General Gage was informed, that the provincials had amassed large quantities of arms and ammunition, in the towns of Worcester and Concord; which last is eighteen miles distant from the city of Boston. Excited by the loyalists, who had persuaded him that he would find no resistance, considering the cowardice of the patriots, and, perhaps, not imagining that the sword would be drawn so soon, he resolved to send a few companies to Concord, in order to seize the military stores deposited there, and transport them to Boston, or destroy them.

11. It was said, also, that he had it in view, by

this sudden expedition, to get possession of the persons of John Hancock and Samuel Adams, two of the most ardent patriot chiefs, and the principal directors of the provincial congress, then assembled in the town of Concord. But, to avoid exciting irritation, and the popular tumults, which might have obstructed his design, he resolved to act with caution, and in the shade of mystery.

12. Accordingly, he ordered the grenadiers, and several companies of light infantry, to hold themselves in readiness to march out of the city, at the first signal; adding, that it was in order to pass review, and execute different manœuvres and military evolutions. The Bostonians entertained suspicions, and sent to warn Adams and Hancock to be upon their guard. The committe of public safety gave directions, that the arms and ammunition should be distributed about in different places.

13. Meanwhile, General Gage, to proceed with more secrecy, commanded a certain number of officers, who had been made acquainted with his designs, to go, as if on a party of pleasure, and dine at Cambridge, which is situated very near Boston, and upon the road to Concord. It was on the 18th of April, in the evening, that these officers dispersed themselves here and there upon the road, and passages, to intercept the couriers that might have been despatched to give notice of the movement of the troops.

14. The governor gave orders that no person should be allowed to leave the city: nevertheless, Dr. Warren, one of the most active patriots, had timely intimation of the scheme, and immediately despatched confidential messengers; some of whom found the

roads interdicted by the officers that guarded them; but others made their ways, unperceived, to Lexington, a town upon the road leading to Concord.

15. The intelligence was soon divulged; the people flocked together; the bells, in all parts, were rung, to give the alarm; the continual firing of cannon spread the agitation through all the neighbouring country. In the midst of this tumultuous scene, at eleven in the evening, a strong detachment of grenadiers, and of light infantry, was embarked at Boston, and landed at a place called Phipp's Farm,—now, Lechmere's Point—whence they marched towards Concord. In this state of things, the irritation had become so intense, that a spark only was wanting, to produce an explosion; as the event soon proved.

LESSON IX.

THE SAME (CONCLUDED).

VAN'GUARD, *n.*, the troops who march in front of an army; the first line.

MILITIA (me-lish'a), *n.*, the body of soldiers in a State enrolled for discipline, but not engaged in actual service except in emergencies. From *miles*, L., a soldier.

DETACH'MENT, *n.*, a body of troops, selected or taken from the main army, and employed on some special service or expedition. From F. *detacher*, to detach.

PROVIN'CIALS (-shals), *n.*, the Americans who supported the cause of their country in the war of the Revolution, the English colonies being at that time *provinces* of Great Britain.

ARTIL'LERY, *n.*, cannon, great guns, mortars, &c., and the men who manage them. F. *artillerie.* I. *artiglieria.* S. *artilleria.*

EXPEDITION (eks-pe-dish'un), *n.*, any enterprise, undertaking, or attempt by a number of persons. L. *expeditio.*

IN'FANTRY, *n.*, soldiers or troops that serve on foot. F. *infanterie.* S. *infanteria.*

SKIR'MISH, *n.*, a slight fight in war; a light combat between detachments and small parties. F. *escarmouche.* I. *scaramuccia.*

MARINE' (-reen), *n.*, a soldier that serves on board of a ship, and fights in naval engagements. F. From *marinus*, L.

AMMUNI'TION, *n.*, powder, balls, bombs, &c. L. *ad* and *munitio*, from *munio*, to fortify.

ROY'ALIST, *n.*, an adherent to a king, or one attached to a kingly government. From F. *royal*, from L. *regalis*, from *rex*, king, kingly.

1. THE troops were under the command of Lieutenant-Colonel Smith, and Major Pitcairn, who led the vanguard. The militia of Lexington, as the intelligence of the movement of this detachment was uncertain, had separated in the course of the night. Finally, at five in the morning of the 19th, advice was received of the near approach of the royal troops.

2. The provincials that happened to be near, assembled, to the number of about seventy, certainly too few to have had an intention to engage in combat. The English appeared, and Major Pitcairn cried in a loud voice, "Disperse, rebels! lay down your arms, and disperse!" The provincials did not obey; upon which he sprung from the ranks, discharged a pistol, and, brandishing his sword, ordered his soldiers to fire. The provincials retreated; the English continuing their fire, the former faced about to return it.

3. Meanwhile, Hancock and Adams retired from danger; and it is related, that, while on the march, the latter, enraptured with joy, exclaimed, "Oh! what an ever-glorious morning is this!" considering this first effusion of blood as the prelude of events, which must secure the happiness of his country.

4. The soldiers advanced towards Concord. The inhabitants assembled, and appeared disposed to act upon the defensive; but, seeing the numbers of the enemy, they fell back, and posted themselves on the bridge, north of the town, intending to wait for re-

inforcements from the neighbouring places; but the light infantry assailed them with fury, routed them, and occupied the bridge, whilst the others entered Concord, and proceeded to the execution of their orders.

5. They spiked two pieces of twenty-four pound cannon, destroyed their carriages, and a number of wheels for the use of the artillery; threw into the river and into wells five hundred pounds of bullets; and wasted a quantity of flour, deposited there by the provincials. These were the arms and provisions which gave the first occasion to a long and cruel war!

6. But the expedition was not yet terminated: the minute-men arrived, and the forces of the provincials were increased by continual accessions from every quarter. The light infantry, who scoured the country above Concord, were obliged to retreat, and, on entering the town, a hot skirmish ensued. A great number were killed on both sides.

7. The light infantry having joined the main body of the detachment, the English retreated precipitately towards Lexington. Already the whole country had risen in arms, and the militia from all parts flew to the succour of their friends. Before the British detachment had arrived at Lexington, its rear guards and flanks suffered great annoyance from the provincials, who, posted behind the trees, walls, and frequent hedges, kept up a brisk fire, which the enemy could not return. The soldiers of the king found themselves in a most perilous situation.

8. General Gage, apprehensive of the event, had despatched, in haste, under the command of Lord Percy, a reinforcement of sixteen companies, with

some marines, and two field pieces. This corps arrived very opportunely at Lexington, at the moment when the royal troops entered the town from the other side, pursued with fury by the provincial militia.

9. It appears highly probable, that, without this reinforcement, they would have been all cut to pieces, or made prisoners: their strength was exhausted, as well as their ammunition. After making a considerable halt at Lexington, they renewed their march towards Boston, the number of the provincials increasing every moment, although the rear guard of the English was less molested, on account of the two field pieces, which repressed the impetuosity of the Americans. But the flanks of the column remained exposed to a very destructive fire, which assailed them from all the points that were adapted to serve as coverts.

10. The royalists were also annoyed by the heat, which was excessive, and by a violent wind, which blew a thick dust in their eyes. The enemy's scouts, adding to their natural celerity a perfect knowledge of the country, came up unexpectedly through cross-roads, and galled the English severely, taking aim especially at the officers, who, perceiving it, kept much on their guard.

11. Finally, after a march of incredible fatigue, and a considerable loss of men, the English, overwhelmed with lassitude, arrived at sunset in Charlestown. Independently of the combat they had sustained, the ground they had measured that day was above five and thirty miles. The day following they crossed over to Boston.

12. Such was the affair of Lexington, the first ac-

tion which opened the civil war. The English soldiers, and especially their officers, were filled with indignation at the fortune of the day: they could not endure, that an undisciplined multitude,—that a flock of Yankees, as they contemptuously named the Americans,—should not only have maintained their ground against them, but even forced them to show their backs, and take refuge behind the walls of a city.

13. The provincials, on the contrary, felt their courage immeasurably increased, since they had obtained a proof, that these famous troops were not invincible; and had made so fortunate an essay of the goodness of their arms.

BOTTA.

LESSON X.

ADDRESS OF THE ROMAN CATHOLICS TO GEORGE WASHINGTON.

CON'FIDENCE, *n.*, an assurance of mind, or a firm belief in the integrity of another. L. *confidentia.*

UNANIM'ITY, *n.*, agreement of a number of persons in opinion or determination. F. *unanimité.* L. *unus*, one, and *animus*, mind.

PECU'LIAR, *a.*, particular; special. L. *peculiaris.*

VIG'ILANCE (*g* soft), *n.*, watchfulness; circumspection. F., from L. *vigilans.*

AGRICUL'TURE, *n.*, the cultivation of the ground for the purpose of raising corn and other field crops for the use of man and beast. L. *ager*, a field, and *cultura*, cultivation.

COM'MERCE, *n.*, mutual change of goods, wares, &c., between nations or individuals. F. L. *commercium.*

IN'STRUMENT, *n.*, that which is subservient to the execution of a plan or purpose, or the production of any effect. F., from *instrumentum*, L.

AUSPI'CIOUS, *a.*, favourable; kind; propitious. From *auspicium*, L.

PERSUA'SIVE, *a.*, having the power of persuading; influencing the mind.

SIR:—We have been long impatient to testify our joy and unbounded confidence, on your being called

by a unanimous vote, to the first station of a country, in which that unanimity could not have been obtained, without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congratulations have not reached you sooner because our scattered situation prevented the communication and the collecting of those sentiments which animated every breast. But the delay has furnished us with the opportunity, not purely of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience already. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war, you shield them from the ravages of armed hostility: in peace, you establish public tranquillity by the justice and moderation not less than by the vigour of your government. By example as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate by words and actions, that principle on which the welfare of nations so much depends, that a superintending Providence governs the events of the world, and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of our country, have produced already the happiest effects. Under your administration America is animated with zeal for the attainment and encouragement of useful literature: she improves her agriculture, extends her commerce, and acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure in recollecting that you, sir, have been the

principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account, because whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice equal rights of citizenship, as well the price of our blood spilt under your eyes, and of our common exertions for her defence, under your auspicious conduct; rights rendered more dear to us, by the remembrance of former hardships. When we pray for the preservation of them, where they have been granted, and expect the full extension of them from the justice of those states which still restrict them; when we solicit the protection of Heaven over our common country, we neither omit, nor can omit, recommending your preservation to the singular care of Divine Providence; because we conceive that no human means are so available to promote the welfare of the United States, as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

LESSON XI.

THE ANSWER TO THE ROMAN CATHOLICS IN THE UNITED STATES OF AMERICA.

CONGRATULA'TION, *n.*, profession of joy for the happiness or success of another. From L. *congratulator.*

APOL'OGY, *n.*, defence; excuse. G. *apologia.*

OPPORTU'NITY, *n.*, fit time; a time favourable for the purpose. L. *opportunitas.*

ANTIÇ'IPATE, *v.*, to have a previous view or impression of something future. L. *anticipo*, of *ante*, before, and *capio*, to take.

ENHANCE', *v.*, to raise; to advance; to heighten. Norm. *enhauncer.*

DENOMINA'TION, *n.*, pertaining to a number of individuals called by the same name. From L. *denomino.*

PER'MANENT, *a.*, durable; lasting. L. *permanens, permaneo—per*, and *maneo*, to remain.

PATRIOT'IC, *a.*, actuated by the love of one's country. From F. *patriote*, from L. *patria*, one's native country, from *pater*, father.

IMPOR'TANT, *a.*, momentous; of great consequence. F.

AN'IMATE, *v.*, to give spirit or vigour; to stimulate. L. *animo.*

1. GENTLEMEN,—While I now receive with much satisfaction your congratulations on my being called, by an unanimous vote, to the first station in my country, —I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating the benefits of the general government, you will do me the justice to believe that your testimony of the increase of the public prosperity, enhances the pleasure which I should otherwise have experienced from your affectionate address.

2. I feel that my conduct in war and in peace, has met with more general approbation than could reasonably have been expected; and I find myself disposed to consider that fortunate circumstance in a great degree resulting from the able support and extraordinary candour of my fellow-citizens of all denominations.

3. The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country, in the permanent duration of its freedom and independence. America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home, and respectability abroad.

4. As mankind become more liberal they will be more apt to allow, that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government; or, the important assistance which they received from a nation in which the Roman Catholic faith is professed.

5. I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavour to justify the favourable sentiments which you are pleased to express of my conduct. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

G. Washington.

LESSON XII.

EXTRACTS FROM ARCHBISHOP CARROLL'S EULOGIUM ON GENERAL WASHINGTON.

Eulo'gium, *n.*, praise; encomium; panegyric. G. *eulogia.*
Superintend', *v.*, to have or exercise the charge and oversight of. L. *super*, over, &c., and *intendo*, to stretch, &c.
Control', *v.*, to check; to restrain; to govern. From F. *controlle*, a counter register.
Robust'ness, *n.*, strength; vigour. From L. *robustus*, from *robur*, strength.

PREG'NANT, *a.*, teeming; full of consequence. L. *prægnans.*
UTIL'ITY, *n.*, usefulness. F. *utilité.* L. *utilitas.*
CAN'OPY, *n.*, a covering over the head. G. *konopeion.*
TOM'AHAWK, *n.*, an Indian hatchet.
SHUD'DER, *v.*, to quake; to tremble, or shake with fear, horror, or aversion. Ger. *schaudern.*
CONTIG'UOUS, *a.*, touching; meeting or joining at the surface or border. L. *contiguus.*

1. To superintend the movements and operations of such a revolution; to control during its progress, jealousies, enmities, suspicions, and other conflicting passions; and from their collision, to educe national and individual prosperity, peace, order, liberty, and regular government, required the discernment and masterly contrivance of that Supreme Director and Artist, who unites together the links, and holds in his hands the chain of all human events. Contemplating, as much as is allowed to feeble mortals, his divine agency in preparing the means and conducting the progress of the American revolution, we may presume to say, that heaven impressed a character on the life of Washington, and a temper on his soul, which eminently qualified him to bear the most conspicuous part, and be its principal instrument in accomplishing this stupendous work.

2. We trace as far back as to his early youth the evidences of this Providential interposition. Born in times and circumstances unfavourable to the spirit and exertions of bold enterprise, he however soon devoted himself to useful and active exercises. He disdained the inglorious ease and ignoble pursuits, which fettered or perverted the talents of his young countrymen, inactive, not through choice, but wanting objects and encouragement. To deliver Washington from the danger of contracting similar habits, he was inspired to embrace the hardy discipline of difficult and perilous labours, which added vigour to

his constitution, and a robustness to his nerves, that never after shrunk from danger. Following the instinct of his towering genius, he had not reached the years of manhood, when he was engaged in enterprises pregnant with terror, and presenting to his view objects of a most formidable aspect. He did not, however, enter on them with thoughtless temerity. At that early period he began, what he persisted in through life, to associate motives of public utility with magnanimous undertakings. The usual occupations of his young countrymen were not sufficient employment for his active mind; he therefore turned his views towards that vast western region, now so familiar to our ears and acquaintance, but then known only by the terrors it inspired, and the cruelties practised by the savage Indians, lurking in its forests and recesses. He left the endearments of society, to explore the courses of rivers, to traverse plains and mountains far beyond the then inhabited frontiers; hoping to discover sources, whence future opulence might flow to his country,—to examine the productions, and estimate the fertility of immense tracts, capable of rewarding the industry of thousands, pining in want and oppression in foreign lands; whose descendants might people the wilderness, beautify it by cultivation, and multiply the resources of his native province. In these achievements, the heroic youth was to inure himself to hunger and thirst, to lie on the damp earth without any covering but the spreading branches of the oak and the canopy of the heavens; to accustom himself to the vicissitudes of the seasons, the parching heat and chilling frost; to herd with the beasts of the forest; to be exposed to the tomahawk and scalping-knife; to be surrounded by difficulties, yet never to be dis-

heartened; to meet at every step the image of death, without ever being appalled, or admitting a momentary sentiment of despair.

3. Imagine not, my fellow-citizens, that this is an ideal and fanciful representation of Washington's youthful years. No! it is faintly but truly copied from real scenes of his life. Who, on the wing of imagination, has followed him, clambering over the lofty western mountains, fording unfathomed and rapid rivers, exposing his invaluable life to innumerable accidents of treachery and hostility, without shuddering for his existence, and admiring his cool, collected courage, in conquering obstacles, and surmounting dangers? Such was the training and education by which Providence prepared him for the fulfilment of his future destinies.

4. For him it was decreed, in the progression of his life, to defend, and ultimately to establish, by just and necessary warfare, the liberties of his country. Providence therefore permitted a train of occurrences to ensue, which served to furnish his mind with the first rudiments of military science, and discipline him to the vigilance and profession of a soldier. At that time, two powerful European nations held North America in their subjection; their territories bordered on each other, and each claimed rights disallowed by its rival power. One of these, France, sent out a military force and her Indian allies, to occupy posts deemed to be within the territory of Virginia, and contiguous to the stations selected by Washington, as best adapted to the protection of his native land; for his intrepidity and local knowledge had already placed him at the head of a small body of his countrymen, collected together to stop the progress of the

invaders. With those he covered the inhabitants from hostile encroachment, he won the confidence of the savage Indian, and conducted a dangerous and intricate negotiation for a suspension of hostilities.

5. But the durable preservation of peace depended not on the counsels of America; England and France transported their enmity to her shores, and covered our country with hostile array. England, confident of her prowess and the discipline of her armies, would not commit the defence of her interests to raw provincials. Washington's ardent soul suffered him not to remain behind in safety, while the security of his country was at stake. The hand of Providence led him forward, that he might add to his experience and native fortitude. He fought under Braddock; and that ill-fated commander having paid by his death the tribute of his rashness—his army dispirited by defeat, and flying before an enemy flushed with victory—Washington, in that perilous moment, gathered round him his first companions in arms, and rescued out of the jaws of death the remains of the vanquished battalions. He did more; he stood in the front of danger, and everywhere opposing himself to the merciless savages, ready to burst as a dark cloud, fraught with the thunderbolts of heaven, on a terrified land, he averted the storm, and restored to his trembling country the serenity of hope and peace.

6. The theatre of war was transported afterwards to distant provinces of America. Then the same all-wise Providence, which had inured him to danger, prepared him for the toils of government, and the important duty of superintending in his riper years, the political administration of a great and

widely extended people. His services in the field had won the confidence of his fellow-citizens; they committed to his vigilance and integrity their highest interests in their legislative assembly. In this school he perfected himself in the knowledge of mankind; he observed the contentions of parties, the artifices and conflicts of human passions; he saw the necessity of curbing them by salutary restraints, he studied the complicated science of legislation, he learned to venerate the sanctity of laws, to esteem them as the palladium of civil society, and deeply imbibed this maxim, so important for the soldier and the statesman, and which he ever after made the rule of his conduct, that the armed defenders of their country would break up the foundations of social order and happiness, if they availed themselves of the turbulence of war, to violate the rights of private property and personal liberty.

LESSON XIII.

EXTRACTS FROM ARCHBISHOP CARROLL'S EULOGIUM ON GENERAL WASHINGTON (CONCLUDED).

RECAPIT'ULATE, *v.*, to repeat again the sum of a former discourse. F. *recapituler*. I. *raccapitolare*. L. *re* and *capitulum*.

INCOMPAT'IBLE, *a.*, inconsistent; that cannot subsist with something else. F., from L. *in* and *competo*.

CRIT'ICAL, *a.*, important as regards the consequences. L. *criticus*.

CONVUL'SIVE, *a.*, that produces convulsion. From L. *convulsio*.

EXPLO'SION, *n.*, a bursting with noise. From L. *explodo; ex* and *plaudo*, to utter a burst of sound.

PRES'AGE, *n.*, something which foreshows a future event. F., from L. *præsagium*.

RETALIA'TION, *n.*, the return of like for like. From Low L. *retalio; re* and *talio*, from *talis*, like.

CONCIL'IATING, *a.*, winning; having the quality of gaining favour. From L. *concilio*.

AB'DICATE, *v.*, to relinquish; to renounce; to abandon. L. *abdico*.

INSIG'NIA, *n.*, badges or distinguishing marks of office or honour.

1. I NEED not recapitulate the origin of the discontents between Great Britain and her American dependencies. Suffice it to say, that America received the claims of the parent country as incompatible with her freedom and happiness. The great soul of Washington revolted at the idea of national degradation; but tempering his ardour with deliberate wisdom, he associated with other sages of his country, to meditate on her new and critical situation.

2. Here let us pause, fellow-citizens, to contemplate this exalted man revolving in his breast the natural and social rights of human kind: comparing those with actual and impending grievances, and with the obligations of an allegiance due to a long established government. Had lawless ambition reigned in his breast, he would have decided the public voice for immediate hostility. But in this point also, Providence destined him to leave a memorable and salutary example. He was not dazzled by the prospect of being elevated to the chief command of the military force of America. In his opinion, nothing could justify a recurrence to the sword, and a revolt from established authority, but extreme necessity. All reasonable means of redress should be tried, before a good citizen will dissolve the fabric of government, and expose a people to the convulsive shocks of a revolution, the explosions of which no considerate man can promise himself to regulate, or foresee their termination.

3. Washington and his colleagues obeying at the same time the dictates of patriotism and the duty of allegiance, represented their wrongs to their sovereign and claimed their rights. On the event of their remonstrance, depended the redress of their griev-

ances; or, if no redress followed, their justification for standing on their defence. Britain would not relent, and all that remained to America was submission or resistance. The election was soon made: every one prepared himself for the awful contest, and all eyes and hopes were turned towards Washington. With universal approbation he was summoned to place himself in the front of danger, and assume supreme military command. The possession of such a citizen at a moment so critical, was an invaluable treasure, and an animating presage of the favourable issue of the great contest.

4. But far other thoughts absorbed his attention. Modest, as he was eminent in valour and wisdom, he contemplated with mingled emotions of self-diffidence and generous resolution, the important stake placed in his hands; the subjection or independence: the vassalage or freedom of an immense territory, destined to be the habitation of countless millions. When, therefore, in obedience to the voice of his country, he placed himself at the head of her army, the expressions of his dependance on Providence should never be forgotten. Claiming no personal merit, apprehensive of injuring the public interest through some misconduct; yet trusting to the justice of his cause, and conscious of the purity of his motives, he called upon his fellow-citizens to remember that he depended for success, not on his own military skill, but on the God of battles to whom he made his solemn appeal.

5. Washington, now at the period of his highest elevation, drew on him the attention, not only of this western continent, but of every European nation. O fellow-citizens! what days and years of anxious

disquietude revolved over us, whilst we gazed on this splendid luminary, uncertain whether it would shed on its country the effulgence of victory and peace, crowned by liberty; or whether its brightness would be shadowed by the clouds of disaster and defeat.

6. Here language fails: I dare not, I cannot follow the heroic Washington in the career of his military glory. To baffle the stratagems of the ablest generals, to repel the onset of the bravest and best disciplined armies, what had America to place in his hands?—neither soldiers trained to arms, nor accustomed to subordination; nor the implements of war, nor the treasures to purchase them. But the genius of the commander finally supplied every deficiency. He introduced order and discipline: inspired love and confidence. Always vigilant to foil hostile attempts, he exhausted the resources of the enemy, without suffering them to force him to action. Tender of the blood of his fellow-soldiers, and never exposing their lives without cause, or prospect of advantage, humanity was as dear to him as victory; as his enemies, that fell into his power, always experienced. When a decree of retaliation became necessary to restrain their licentious excesses, with what delicacy, without the least abatement of fortitude, did he save the life of the victim, devoted to atone for the cruelty that had been committed on an American officer!—not however, till he had compelled the opposing general to restrain and disavow outrages, that aggravate so much the necessary evils of war. How sacred was his respect to the civil authority! how effectual his protection of the property of his fellow-citizens! When the generous feeling of the virtuous and beneficent Louis, whose deplorable fate should

draw tears of blood from every American heart, sent out his nobles and legions, to combat by his side, the dignity of his manners and his unassuming merit won their entire confidence: his integrity and conciliating spirit united, as a band of brothers, nations before unknown to each other, and totally different in manners, habits, and religion. Their union, of which he was the soul, was a new omen of victory, and gained for America the prize for which she bled and contended: honourable peace and independence.

7. What but unfading laurels remained now for Washington, after satisfying his honest ambition, and steering the vessel of the American Republic through so many storms, into the safe harbour of liberty and tranquillity? It remained for him to leave this important lesson to the chief of armies, vested with great commands; that magnanimity and true glory consist in laying their swords at their country's feet, when the object is attained, for which alone it was permitted to draw them. It remained for him, after abdicating public employments, to exhibit in the shade of retirement those private virtues which are the true foundations of national prosperity. Dutiful to this moral principle, Washington, before he left his army, stipulated for no personal reward, and even refused all that could be offered; unmindful of himself, he was only solicitous to obtain for his faithful legions a generous and liberal acknowledgment of their constancy and valour. This being effected, as far as it depended on him, he resigned the insignia of his command to those from whom he had received it, and resumed the rank of a private citizen, carrying with him into his domestic retreat, the esteem, respect, and veneration of an admiring world.

LESSON XIV.

CONDUCT OF LA FAYETTE IN THE AMERICAN REVOLUTION.

REVOLU'TION, *n.*, change in the state of a government or country. It is used in America for the change produced by the War of Independence. L. *revolutus.*

CONFEDERA'TION, *n.*, league; alliance, F. L. *fœdus.*

CHAM'PION, *n.*, one who undertakes a cause in single combat. F.

LEGENDARY (led'jen-da-re), *a.*, fabulous, romantic. From L. *legenda.*

CHIV'ALRY (*c* like *s*), *n.*, knighthood. F. *chevalerie.*

TOUR'NAMENT, *n.*, military sport; mock encounter. Low L. *tournamentum.*

VIS'OR (viz'ur), *n.*, a moveable and perforated part in the front of a helmet, placed above the beaver, to protect the upper part of the face. L. *visus.*

ROMANCE', *n.*, a fiction. F. *roman.* I. *romanzo.*

PAGEANTRY (pad'jun-tre), *n.*, show; pompous exhibition or spectacle. From *pegma*, L. and G.

VET'ERAN, *n.*, an old soldier; a man long practised in anything. L. *veteranus.*

ELUDE', *v.*, to escape; to evade. L. *eludo, e* and *ludo*, to play. F. *eluder.* I. *eludere.* S. *eludir.*

1. THE war of American Independence is closed. The people of the North American confederation are in union, sovereign and independent. La Fayette, at twenty-five years of age, has lived the life of a patriarch, and illustrated the career of a hero. Had his days upon earth been then numbered, and had he then slept with his fathers, illustrious as for centuries their names had been, his name, to the end of time, would have transcended them all.

2. Fortunate youth! fortunate beyond even the measure of his companions in arms with whom he had achieved the glorious consummation of American Independence. His fame was all his own; not cheaply earned; not ignobly won. His fellow-soldiers had been the champions and defenders of their country. They reaped for themselves, for their wives,

their children, their posterity to the latest time, the rewards of their dangers and their toils. La Fayette had watched, and laboured, and fought, and bled, not for himself, not for his family, not, in the first instance, even for his country.

3. In the legendary tales of chivalry we read of tournaments at which a foreign and unknown knight suddenly presents himself, armed in complete steel, and, with the visor down, enters the ring to contend with the assembled flowers of knighthood for the prize of honour, to be awarded by the hand of beauty; bears it in triumph away, and disappears from the astonished multitude of competitors and spectators of the feats of arms.

4. But where in the rolls of history, where in the fictions of romance, where, but in the life of La Fayette, has been seen the noble stranger, flying, with the tribute of his name, his rank, his affluence, his ease, his domestic bliss, his treasure, his blood, to the relief of a suffering and distant land, in the hour of her deepest calamity—baring his bosom to her foes; and not at the transient pageantry of a tournament, but for a succession of five years sharing all the vicissitudes of her fortunes; always eager to appear at the post of danger—tempering the glow of youthful ardour with the cold caution of a veteran commander; bold and daring in action; prompt in execution; rapid in pursuit; fertile in expedients; unattainable in retreat; often exposed, but never surprised, never disconcerted; eluding his enemy when within his fancied grasp; bearing upon him with irresistible sway when of force to cope with him in the conflict of arms? And what is this but the diary of La Fayette, from the day of his rallying the scattered

fugitives of the Brandywine, insensible of the blood flowing from his wound, to the storming of the redoubt at Yorktown?

J. Q. Adams.

LESSON XV.

ADDRESS TO THE SURVIVORS OF THE BATTLE OF BUNKER HILL, DELIVERED AT THE LAYING OF THE CORNER-STONE OF THE BUNKER-HILL MONUMENT.

Height, *n.*, hill or mountain; any elevated ground. A.S. *healtho.*
Boun'teously, *ad.*, liberally; generously; freely. From L. *bonitas*, from *bonus*, good.
Bunk'er, *n.*, the name of a hill in Charlestown, in the State of Massachusetts, U.S.A., celebrated for the battle fought on it in the revolutionary war.
Unut'terable, *a.*, that cannot be uttered; ineffable; inexpressible.
Ju'bilee, *n.*, a season of great public joy and festivity. F. *jubilé.* L. *jubilum*, from *jubila*, to shout for joy. S. *jubileo.* I. *giubbileo.*
Appro'priately, *ad.*, in a proper manner. From F. *approprier*, of L. *ad*, and *proprius*, peculiar.
Annoy'ance, *n.*, that which annoys or injures. From Norm. *annoyer.*
Rem'nant, *n.*, that which remains; abbreviated from *remanent.* L. *remanens.*
Sanguine (sang'-gwin), *a.*, confident. F. *sanguin.* L. *sanguineus*, from *sanguis*, blood.
Suc'cour, *n.*, aid; help; assistance. From L. *succurro*, *sub* and *curro*, to run.

1. Venerable men! you have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now where you stood, fifty years ago, this very hour, with your brothers, and your neighbours, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are indeed over your heads; the same ocean rolls at your feet; but all else how changed!

2. You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewed with the

dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death;—all these you have witnessed, but you witness them no more. All is peace.

3. The heights of yonder metropolis, its towers and roofs, which you then saw filled with wives and children and countrymen in distress and terror, and looking with unutterable emotions for the issue of the combat, have presented you to-day with the sight of its whole happy population, come out to welcome and greet you with a universal jubilee. Yonder proud ships, by a felicity of position appropriately lying at the foot of this mount, and seeming fondly to cling around it, are not means of annoyance to you, but your country's own means of distinction and defence. All is peace; and God has granted you this sight of your country's happiness, ere you slumber in the grave forever. He has allowed you to behold and to partake the reward of your patriotic toils; and he has allowed us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you!

4. Veterans! you are the remnant of many a well-fought field. You bring with you marks of honour from Trenton and Monmouth, from Yorktown, Camden, Bennington, and Saratoga. Veterans of half a century! when in your youthful days, you put every thing at hazard in your country's cause, good as that cause was, and sanguine as youth is, still your fondest hopes did not stretch onward to an hour like this!

At a period to which you could not reasonably have expected to arrive; at a moment of national prosperity, such as you could never have foreseen, you are now met here, to enjoy the fellowship of old soldiers, and to receive the overflowings of a universal gratitude.

5. But your agitated countenances and your heaving breasts inform me that even this is not an unmixed joy. I perceive that a tumult of contending feelings rushes upon you. The images of the dead, as well as the persons of the living, throng to your embraces. The scene overwhelms you, and I turn from it. May the Father of all mercies smile upon your declining years, and bless them! And when you shall here have exchanged your embraces; when you shall once more have pressed the hands which have been so often extended to give succour in adversity, or grasped in the exultation of victory; then look abroad into this lovely land, which your young valour defended, and mark the happiness with which it is filled; yea, look abroad into the whole earth, and see what a name you have contributed to give to your country, and what a praise you have added to freedom, and then rejoice in the sympathy and gratitude which beam upon your last days from the improved condition of mankind.

WEBSTER.

LESSON XVI.

CHARACTER OF NAPOLEON BONAPARTE.

PROD'IGY, *n.*, anything astonishing for good or bad. F. *prodige.* L. *prodigium.*

SCEPTRED (sep'-turd), *a.*, bearing a sceptre. From F. *sceptre;* L. *sceptrum*, the ensign of royalty borne in the hand.

Crite'rion, *n.*, a mark by which anything is judged of with regard to its goodness or badness. G. *kriterion.*
Shrine, *n.*, a case in which something sacred is reposited; frequently used for altar. L. *scrinium.* A.S. *scrin.*
Promul'gate, *v.*, to publish; to make known by open declaration. L. *promulgo.*
Cres'cent, *n.*, the moon in her state of increase; the symbol of Mahometanism. L. *crescens*, from *cresco*, to grow.
Parrici'dal, *a.*, relating to parricide, or the murder of a father, or any one to whom reverence is due. L. *parricida.*
Di'adem, *n.*, the mark of royalty worn on the head; the crown. L. and G. *diadema.*
Ubiquity (yu-bik'-we-te), *n.*, existence at the same time in all places. From L. *ubique.*
Lev'ee, *n.*, the concourse of those who crowd around a man of power in the morning. F.

1. He is fallen! We may now pause before that splendid prodigy, which towered amongst us like some ancient ruin, whose frown terrified the glance its magnificence attracted. Grand, gloomy, and peculiar, he sat upon the throne a sceptred hermit, wrapt in the solitude of his own originality. A mind bold, independent, and decisive—a will despotic in its dictates—an energy that distanced expedition, and a conscience pliable to every touch of interest, marked the outline of this extraordinary character—the most extraordinary, perhaps, that in the annals of this world ever rose, or reigned, or fell. Flung into life, in the midst of a revolution that quickened every energy of a people who acknowledge no superior, he commenced his course a stranger by birth, and a scholar by charity! With no friend but his sword, and no fortune but his talents, he rushed in the list where rank, and wealth, and genius had arrayed themselves, and competition fled from him as from the glance of destiny.

2. He knew no motive but interest—he acknowledged no criterion but success—he worshipped no god but ambition, and with an eastern devotion he

knelt at the shrine of his idolatry. Subsidiary to this, there was no creed that he did not profess, there was no opinion that he did not promulgate: in the hope of a dynasty, he upheld the crescent; for the sake of a divorce, he bowed before the cross: the orphan of St. Louis, he became the adopted child of the republic; and with a parricidal ingratitude, on the ruins both of the throne and tribune, he reared the throne of his despotism. A professed Catholic, he imprisoned the pope; a pretended patriot, he impoverished the country; and, in the name of Brutus, he grasped without remorse, and wore without shame, the diadem of the Cæsars!

3. Through this pantomime of policy, fortune played the clown to his caprices. At his touch, crowns crumbled, beggars reigned, systems vanished, the wildest theories took the colour of his whim, and all that was venerable, and all that was novel, changed places with the rapidity of a drama. Even apparent defeat assumed the appearance of victory—his flight from Egypt confirmed his destiny—ruin itself only elevated him to empire. But if his fortune was great, his genius was transcendent; decision flashed upon his councils; and it was the same to decide and to perform. To inferior intellects his combinations appeared perfectly impossible, his plans perfectly impracticable; but, in his hands, simplicity marked their development, and success vindicated their adoption. His person partook the character of his mind—if the one never yielded in the cabinet, the other never bent in the field. Nature had no obstacle that he did not surmount—space no opposition that he did not spurn; and whether amid Alpine rocks, Arabian sands, or Polar snows, he seemed proof against peril, and empowered with ubiquity!

4. The whole continent trembled at beholding the audacity of his designs, and the miracle of their execution. Skepticism bowed to the prodigies of his performance; romance assumed the air of history; nor was there aught too incredible for belief, or too fanciful for expectation, when the world saw a subaltern of Corsica waving his imperial flag over her most ancient capitals. All the visions of antiquity became commonplaces in his contemplation; kings were his people—nations were his outposts; and he disposed of courts, and crowns, and camps, and churches, and cabinets, as if they were titular dignitaries of the chess-board!—Amid all these changes, he stood immutable as adamant.

5. It mattered little whether in the field or in the drawing-room—with the mob or the levee—wearing the Jacobin bonnet or the iron crown—banishing a Braganza, or espousing a Hapsburg—dictating peace on a raft to the Czar of Russia, or contemplating defeat at the gallows of Leipsig—he was still the same military despot!

6. In this wonderful combination, his affectations of literature must not be omitted. The jailer of the press, he affected the patronage of letters—the proscriber of books, he encouraged philosophy—the persecutor of authors and the murderer of printers, he yet pretended to be the protector of learning! the assassin of Palm, the silencer of De Staël, and the denouncer of Kotzebue, he was the friend of David, the benefactor of De Lille, and sent his academic prize to the philosopher of England.

7. Such a medley of contradictions, and at the same time such an individual consistency, were never united in the same character.—A royalist—

a republican and an emperor—a Mohammedan—a Catholic and a patron of the synagogue—a subaltern and a sovereign—a traitor and a tyrant—a Christian and an infidel—he was, through all his vicissitudes, the same stern, impatient, inflexible original—the same mysterious, incomprehensible self—the man without a model, and without a shadow.

PHILLIPS.

LESSON XVII.

CHARACTER OF THE IRISH PEASANTRY.

CAL'UMNY, *n.*, slander; false charge. L. *calumnia.*
PEAS'ANTRY, *n.*, peasants; country people. F. *paisant*, peasant.
REPUG'NANT, *a.*, contrary; opposite. F. L. *repugnans.*
STO'IC, *a.*, cold; austere; affecting to hold all things indifferent. G. *stoikos.*
SUB'TILTY, *n.*, cunning; artifice; acuteness. F. *subtilité.*
ID'IOM, *n.*, phraseology. L. and G. *idioma.*
EQUIVOCA'TION, *n.*, ambiguity of speech; double meaning; a quibble. Old F. *équivoque.*
HOSPITAL'ITY, *n.*, the practice of entertaining strangers. From L. *hospitalis*, hospitable.
OBSCU'RITY, *n.*, unnoticed state. L. *obscuritas.*
INNATE', *a.*, inborn; natural; inherent. L. *innatus.*

1. THE Irish people have been as little known, as they have been grossly defamed to the rest of Europe. The lengths to which English writers have proceeded in pursuit of this object would surpass all belief, were not the facts proved by histories written under the immediate eye and sanction of Irish Governments, histories replete with falsehood, which, combined with the still more mischievous misrepresentations of modern writers, form all together a mass of the most cruel calumnies that ever weighed down the character of a meritorious people.

2. This system, however, was not without its meaning. From the reign of Elizabeth, the policy of Eng-

land has been to keep Ireland in a state of internal division, perfect unanimity among her inhabitants has been considered as likely to give her a population and a power incompatible with subjection; and there are not wanting natives of Ireland, who, impressed with that erroneous idea, zealously plunge into the same doctrine, as if they could best prove their loyalty to the king by vilifying their country.

3. The Irish peasantry, who necessarily composed the great body of the population, combined in their character many of those singular and repugnant qualities which peculiarly designate the people of different nations; and this remarkable contrariety of characteristic traits pervaded almost the whole current of their natural dispositions. Laborious, domestic, accustomed to wants in the midst of plenty, they submit to hardships without repining, and bear the severest privations with stoic fortitude. The sharpest wit, and the shrewdest subtilty, which abound in the character of the Irish peasant, generally lie concealed under the semblance of dulness, or the appearance of simplicity; and his language, replete with the keenest humour, possesses an idiom of equivocation, which never fails successfully to evade a direct answer to an unwelcome question.

4. Inquisitive, artful, and penetrating, the Irish peasant learns mankind without extensive intercourse, and has an instinctive knowledge of the world, without mingling in its societies, and never, in any other instance, did there exist a people who could display so much address and so much talent in the ordinary transactions of life as the Irish peasantry.

5. The Irish peasant has, at all periods, been peculiarly distinguished for unbounded, but indiscrimi-

nate hospitality, which, though naturally devoted to the necessities of a friend, is never denied by him even to the distresses of an enemy. To be in want or misery, is the best recommendation to his disinterested protection; his food, his bed, his raiment, are equally the stranger's and his own; and the deeper the distress, the more welcome is the sufferer to the peasant's cottage.

6. His attachments to his kindred are of the strongest nature. The social duties are intimately blended with the natural disposition of an Irish peasant; though covered with rags, oppressed with poverty, and perhaps with hunger, the finest specimens of generosity and heroism are to be found in his unequalled character.

7. An enthusiastic attachment to the place of their nativity, is another striking trait of the Irish character, which neither time nor absence, prosperity nor adversity, can obliterate or diminish. Wherever an Irish peasant was born, there he wishes to die; and, however successful in acquiring wealth or rank in distant places, he returns with fond affection to renew his intercourse with the friends and companions of his youth and his obscurity.

8. An innate spirit of insubordination to the laws has been strongly charged upon the Irish peasantry; but a people, to whom the punishment of crimes appears rather as a sacrifice to revenge than a measure of prevention, can never have the same deference to the law as those who are instructed in the principles of justice, and taught to recognise its equality. It has, however, been uniformly admitted by every impartial writer on the affairs of Ireland, that a spirit of strict justice has ever characterised

the Irish peasant. Convince him, by plain and impartial reasoning, that he is wrong, and he withdraws from the judgment-seat, if not with cheerfulness, at least with submission; but, to make him respect the laws, he must be satisfied that they are impartial; and, with that conviction on his mind, the Irish peasant is as perfectly tractable as the native of any other country in the world.

9. An attachment to, and a respect for females, is another marked characteristic of the Irish peasant. The wife partakes of all her husband's vicissitudes: she shares his labor and his miseries, with constancy and with affection. At all the sports and meetings of the Irish peasantry, the women are always of the company; they have a great influence, and, in his smoky cottage, the Irish peasant, surrounded by his family, seems to forget all his privations. The natural cheerfulness of his disposition banishes reflection, and he experiences a simple happiness which even the highest ranks of society might justly envy.

SIR JONAH BARRINGTON.

LESSON XVIII.

THE FOUNDER OF MARYLAND.

CON'TROVERSY, *n.*, dispute; debate, commonly in writing. From L. *controverto.*

EMOL'UMENT, *n.*, profit; advantage. L. *emolumentum.*

CONVER'SION, *n.*, change from one religion to another. L. *conversio.*

PRIV'Y, *a.*, admitted to secrets of state. F. *privé.* L *privus.*

PEER'AGE, *n.*, the rank or dignity of a peer or nobleman. From F. *pair.*

ENTHU'SIASM, *n.*, elevation of fancy; exaltation of ideas. G. *enthusiasmos.*

EXTOL', *v.*, to praise; to magnify; to laud; to celebrate. L. *extollo.*

STAT'UTE, *n.*, a law; an edict of the legislature. F. *statut.* L. *statutum.*

CHAR'TER, *n.*, a writing bestowing privileges, or rights. L. *charta.*

Pa'pist, *n.*, a nickname given to one who acknowledges the spiritual supremacy of the Pope. F. *papiste.* L. *papista*, from *papa*, pope or father.

1. It was the peculiar fortune of the United States that they were severally colonized by men, in origin, religious faith, and purposes, as various as the climes which are included within their limits. Before Virginia could complete its settlements, and confirm its claims to jurisdiction over the country north of the Potomac, a new government was erected, on a foundation as extraordinary as its results were benevolent.

2. Sir George Calvert had early become interested in colonial establishments in America. A native of Yorkshire, educated at Oxford, with a mind enlarged by extensive travel, on his entrance into life befriended by Sir Robert Cecil, advanced to the honours of knighthood, and at length employed as one of the two secretaries of state, he not only secured the consideration of his patron and sovereign, but the good opinion of the world; and his capacity for business, his industry, and his fidelity are acknowledged by all historians.

3. In an age when religious controversy still continued to be active, and when the increasing divisions among Protestants were spreading a general alarm, his mind sought relief from controversy in the bosom of the Roman Catholic Church; and preferring the avowal of his opinions to the emoluments of office, he resigned his place and openly professed his conversion. King James was never bitter against the Catholics who respected his pretensions as a monarch. Calvert retained his place in the privy council, and was admitted to the dignity of an Irish peerage, by the title of Baron Baltimore.

4. He had, from early life, shared in the general

enthusiasm of England in favour of American plantations; he had been a member of the great company for Virginia; and, while secretary of state, he had obtained a special patent for the southern promontory of Newfoundland. But numerous difficulties prevented success in Newfoundland, and he looked to Virginia, of which the climate, the fertility, and the advantages were so much extolled. Yet, as a papist, he could hardly expect a hospitable welcome in a colony from which the careful exclusion of Roman Catholics had been originally avowed as a special object, and where the statutes of the provincial legislature, as well as the commands of the sovereign, aimed at a perpetual religious uniformity.

5. But the country beyond the Potomac seemed to be as yet untenanted by any but the scattered hordes of the native tribes. The French, the Dutch, and the Swedes, were preparing to occupy the country, and a grant seemed the readiest mode of securing the soil by an English settlement, and it was not difficult for Calvert—a man of such moderation that all parties were taken with him—sincere in his character, disengaged from all interests, and a favourite with the royal family, to obtain a charter for domains in that happy clime.

6. The fundamental charter of the colony of Maryland, which, beyond all doubt, was penned by the first Lord Baltimore himself, was the sufficient frank pledge of the liberties of the colonist, not less than of the rights and interests of the proprietary; and while Christianity was made by it the law of the land, no preference was given to any sect, and equality in religious rights, not less than in civil freedom, was assured to all.

7. Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world to seek for religious security and peace by the practice of justice, and not by the exercise of power; to plan the establishment of popular institutions with the enjoyment of liberty of conscience; to advance the career of civilisation by recognising the rightful equality of all Christian sects. The asylum of papists was the spot, where, in a remote corner of the world, on the banks of rivers which, as yet, had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the state. BANCROFT.

LESSON XIX.

THE SETTLEMENT OF MARYLAND.

PAT'ENT, *n.*, a writing, given by the proper authority and duly authenticated, granting a privilege to some person or persons.
EM'IGRANT, *n.*, one who removes from one country or place to another. From L. *emigro*, to emigrate.
LIEUTENANT (lev-ten'-ant), *n.*, a deputy, one who acts by vicarious authority. F.
PIN'NACE, *n.*, a boat belonging to a ship of war; a small sloop or bark attending a larger vessel. F. *pinasse.*
BARGE, *n.*, a sea-commander's boat; a pleasure boat. Old F. *barje.*
CREEK, *n.*, a small inlet, bay, or cove; a recess in the shore of the sea, or of a river. A.S. *crecea.* D. *kreek.* F. *crique.* Welsh, *crigyll.*
ES'TUARY, *n.*, an arm of the sea; the mouth of a lake or river in which the tide reciprocates; a frith. L. *æstuarium.*
MAIZE, *n.*, the native corn of America, called Indian corn.
PROPRI'ETARY, *n.*, a possessor in his own right. F. *propriétaire.*
INTOL'ERANCE, *n.*, want of toleration; want of patience and charity to bear the opinions of others. F.

1. BEFORE the patent could be finally adjusted and pass the great seal, Sir George Calvert died, leaving a name against which the breath of calumny has hardly whispered a reproach. His son, Cecil Calvert, succeeded to his honours and fortunes. For him,

the heir of his father's intentions, not less than of his father's fortunes, the charter of Maryland was published and confirmed; and he obtained the high distinction of successfully performing what the colonial companies had hardly been able to achieve.

2. It was not long, before gentlemen of birth and quality resolved to adventure their lives and fortunes in the enterprise of planting a colony under so favourable a charter. Lord Baltimore, who, for some unknown reason abandoned his purpose of conducting the emigrants in person, appointed his brother to act as his lieutenant; and, on Friday, the 22d of November, with a small but favouring gale, Leonard Calvert and about two hundred people, most of them Roman Catholic gentlemen and their servants, in the Ark and the Dove, a ship of large burthen and a pinnace, set sail for the northern bank of the Potomac. Having stayed by the way in Barbadoes and St. Christopher, it was not till February of the following year that they arrived at Point Comfort, in Virginia; where, in obedience to the express letters of King Charles, they were welcomed by Harvey with courtesy and humanity.

3. Leaving Point Comfort, Calvert sailed into the Potomac, and with the pinnace ascended the stream. A cross was planted on an island, and the country claimed for Christ and for England. At about forty-seven leagues above the mouth of the Potomac, he found the village of Piscataqua, an Indian settlement nearly opposite Mount Vernon. The chieftain of the tribe would neither bid them go nor stay; "he might use his own discretion." It did not seem safe for the English to plant the first settlement so high up the river; Calvert descended the stream, examining in his barge the creeks and estuaries near the Chesa-

peake; he entered the river which is now called St. Mary's, and which he named St. George's; and, about four leagues from its junction with the Potomac, he anchored at the Indian town of Yoacomoco. The native inhabitants, having suffered from the superior power of the Susquehannahs, who occupied the district between the bays, had already resolved to remove into the interior, and many of them had begun to emigrate before the English arrived.

4. To Calvert, the spot seemed convenient for a plantation; it was easy, by presents of cloth and axes, and of hoes and knives, to gain the good-will of the natives, and to purchase their right to the soil which they were preparing to abandon. They readily gave consent that the English should immediately occupy one half of their town, and, after the harvest, should become exclusive tenants of the whole. Mutual promises of friendship and peace were made; so that, upon the twenty-seventh day of March, the Catholics took quiet possession of the little place, and religious liberty obtained a home—*its only home in the wide world*—at the humble village which bore the name of St. Mary's.

5. Three days after the landing of Calvert, the Ark and the Dove anchored in the harbour. Sir John Harvey soon arrived on a visit; the native chiefs, also, came to welcome or to watch the emigrants, and were so well received that they resolved to give perpetuity to their league of amity with the English. The Indian women taught the wives of the newcomers to make bread of maize; the warriors of the tribe instructed the huntsmen how rich were the forests of America in game, and joined them in the chase. And, as the season of the year invited to the pursuits of agriculture, and the English had come

into ground already subdued, they were able at once to possess corn-fields and gardens, and prepare the wealth of successful husbandry. Virginia, from its surplus produce, could furnish a temporary supply of food, and all kinds of domestic cattle. No sufferings were endured; no fears of want were excited; the foundation of the colony of Maryland was peacefully and happily laid; and, within six months, it had advanced more than Virginia had done in as many years.

6. The proprietary continued, with great liberality, to provide everything that was necessary for its comfort and protection, and spared no cost to promote its interests; expending in the first two years, upwards of forty thousand pounds sterling. But far more memorable was the character of the Maryland institutions. Every other country in the world had persecuting laws; "I will not"—such was the oath for the governor of Maryland—"I will not, by myself or any other, directly or indirectly, molest any person professing to believe in Jesus Christ, for or in respect of religion." Under the mild institutions and munificence of Baltimore, the dreary wilderness soon bloomed with the swarming life and activity of prosperous settlements; the Roman Catholics, who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbours of the Chesapeake; and there, too, PROTESTANTS WERE SHELTERED AGAINST PROTESTANT INTOLERANCE.

7. Such were the beautiful auspices under which the province of Maryland started into being; its prosperity and its peace seemed assured; the interests of its people and its proprietary were united; and, for some years, its internal peace and harmony were undisturbed. Its history is the history of Benevolence, Gratitude, and TOLERATION. BANCROFT.

PREFIXES AND AFFIXES.

SAXON AND ENGLISH PREFIXES.

A	signifies *on* or *in;*	as, *a*foot, *a*bed, &c.
Be	——— *about, before*	... *be*sprinkle, *be*speak, &c.
En	——— *in, on, making*	... *en*roll, *en*counter, *en*able, &c.

(*En* is often changed into *em;* as, *em*bark, *em*power, &c.)

Fore	——— *before*	... *fore*tell, *fore*warn, &c.
Mis, un	——— *negation*	... *mis*inform, *un*do, &c.
Out, over	——— *excess*	... *out*strip, *over*load, &c.
Up	——— *motion upwards*	... *up*start, *up*set, &c.
With	——— *from,* or *against*	... *with*draw, *with*stand, &c.
Counter	——— *contrary*	... *counter*act, *counter*balance.
For	——— *not*	... *for*bid, *for*get.

LATIN PREFIXES.

A, ab, abs,	signify *from, away;*	as, *a*rise, *ab*jure, *ab*stract.
Ad	signifies *to*	... *ad*ore.

(*Ad,* in composition with words commencing with a consonant, frequently changes the *d* into the commencing letter of the word with which it is joined, viz., *a*scend, *ac*cuse, *af*fix, *ag*gravate, *al*ly, *an*nul, *ap*ply, *ar*raign, *as*sist, *at*tain.)

Am, *or* amb	——— *about*	... *am*bient, *am*bition.
Ambo	——— *both*	... *am*bidextrous.
Ante	——— *before*	... *ante*cedent, *anti*cipate.
Circum	——— *around*	... *circum*spect, *circu*it.
Cis	——— *on this side*	... *cis*alpine.
Con	——— *together*	... *con*vene, *con*tain.

(This prefix varies in composition as well as *ad.* As a general rule, nearly all the prefixes are subject to some variation in composition.)

Contra	——— *against*	... *contra*dict.
De	——— *down, of, from*	... *de*press, *de*ject.
Dis, di	——— *asunder*	... *dis*tract, *dis*arm, *di*ffuse.
E, ex	——— *out of*	... *e*gress, *e*ject, *ex*clude.
Extra	——— *beyond*	... *extra*vagant, *extra*ordinary.
In (before an adj.)	*not*	... *in*active, *in*firm.
In (before a verb)	*in, into*	... *in*ject, *in*fuse.
Inter	——— *between*	... *inter*rupt, *inter*cede.
Intro	——— *within*	... *intro*duce.
Juxta	——— *nigh*	... *juxta*position.
Ob	——— *in the way of*	... *ob*stacle, *ob*struct, *op*pose.
Per	——— *through, thoroughly*	*per*mit, *per*forate, *pel*lucid.
Post	——— *after*	... *post*pone.
Præ	——— *before*	... *pre*fix, *pre*dict.
Præter	——— *beyond*	... *preter*natural, *preter*ite.
Pro	——— *for, forward*	... *pro*noun, *pro*ceed.
Re	——— *back, again*	... *re*tract, *re*gain, *re*novate.
Retro	——— *backward*	... *retro*grade, *retro*spect.

Se	signifies *aside*	as, *se*duce, *se*cede.
Sine	——— *without*	... *sine*cure, *sim*plicity.
Sub	——— *under*	... *sub*mit, *suf*fuse, *suc*ceed.
Subter	——— *beneath*	... *subter*fuge.
Super	——— *over, above*	... *super*structure.

(*Super* has sometimes the French form, *sur*, in composition with English words; as, *sur*mount, *sur*pass, &c.)

Trans	——— *beyond, across*	... *trans*act, *trans*port.
Ultra	——— *beyond*	. . *ultra*montane.

GREEK PREFIXES.

A	signifies *negation*, or *privation;*	as, *a*pathetic, *a*nonymous.
Amphi	——— *both*	... *amphi*bious.
Ana	——— *through, up*	... *ana*tomy.
Anti	——— *against*	... *Anti*christ, *ant*arctic.
Apo	——— *from, away*	... *apo*state, *apo*stle.
Auto	——— *self*	... *auto*graph, *auto*maton.
Cata	——— *down*	... *cata*pult, *cata*rrh.
Dia	——— *through*	... *dia*phanous, *dia*tribe, *dia*meter.
Epi	——— *upon*	... *epi*taph, *epi*gram.
Hyper	——— *over, above*	... *hyper*critical, *hyper*bole.
Hypo	——— *under*	... *hypo*thesis, *hypo*crite.
Meta	——— *instead of, beyond*	... *meta*phor, *meta*morphose.
Para	——— *beside, from*	... *para*llel, *para*sol.
Peri	——— *about*	... *peri*meter, *peri*phery.
Syn	——— *together*	... *syn*tax, *sym*pathy.
Philo	——— *friendly to*	... *phil*anthropy, *philo*sophy.

AFFIXES OR TERMINATIONS.

Nouns ending in *an, ant, ar, ard, ary, eer, ent, er, ist, ive, or, ster,*—denote the *agent* or *doer;* as, comedi*an*, account*ant*, li*ar*, dot*ard*, adversa*ry*, charioteer, stud*ent*, mak*er*, elocution*ist*, representat*ive*, profess*or*, malt*ster*.

Nouns ending in *ate, ee, ite,*—denote the *person* or *thing acted upon*, being derived from the Latin and French terminations of the past participle,—*atus, itus*, and *ée;* as, mand*ate*, less*ee*, favour*ite*.

Nouns ending in *acy, age, ance, ancy, ence, ency, hood, tion* or *sion, ism, ment, mony, ness, ry, ship, th, tude, ty* or *ity, ure, y,*—denote *being*, or a *state of being;* as, effemin*acy*, herit*age*, inherit*ance*, const*ancy*, refer*ence*, excell*ency*, neighbour*hood*, combus*tion*, hero*ism*, judg*ment*, parsi*mony*, loud*ness*, adversa*ry*, wor*ship*, heal*th*, lati*tude*, plen*ty*, judicat*ure*, butcher*y*.

Nouns ending in *dom, ic, ick,*—denote *jurisdiction;* as duke*dom*, bishop*ric*, bailiw*ick*.

Nouns ending in *logy,*—denote *treating of;* as, conch*ology*.

Nouns ending in *let, kin, ling, ock, cle,*—denote *littleness;* as, brace*let*, lamb*kin*, gos*ling*, hill*ock*, partic*le*.

Adjectives ending in *ac, al, an, ar, ary, en, ic* or *ical, ile, ine, ory,*—denote *of* or *belonging to;* as, ammoni*ac*, claustr*al*, meridi*an*, secul*ar*, milit*ary*, braz*en*, eccentr*ic*, puer*ile*, masculi*ne*, transit*ory*.

Adjectives ending in *ate, ful, ose, ous, some, y*,—denote *possessing* or *abounding in;* as, precipit*ate*, skil*ful*, verb*ose*, pomp*ous*, irk*some*, pith*y*.

Adjectives ending in *ish, like, ly*,—denote *likeness*.—*Ish* sometimes signifies diminution; as redd*ish*, a little red; in most cases it implies some degree of contempt; as, woman*ish*, soldier*like*, man*ly*.

Adjectives ending in *ent, ive*,—denote *active capacity;* as, resplend*ent*, persuas*ive*.

Adjectives ending in *able, ible*,—denote *passive capacity;* as, ami*able*, referr*ible*.

Adjectives ending in *less*,—denote *privation;* as, house*less*.

Verbs ending in *ate, en, fy, ish, ise, ize*,—denote *to make;* as, elong*ate*, embolden, beauti*fy*, embell*ish*, critic*ise*, harmon*ize*.

Words ending in *escent*,—denote *progression;* as, evan*escent*.

Words ending in *ward*,—denote *direction;* as, up*ward*.

Words ending in *ite, ote, ot, an, ish, ard*,—denote *of a particular nation, sect*, &c.; as, Israel*ite*, Sci*ote*, Austri*an*, Ir*ish*, Engl*ish*, Savoy*ard*.

EXERCISES.

Let a root be given to the pupil, to which he is to apply all the prefixes and affixes of which it is susceptible, viz., Form, *in*form, *con*form, *de*form, &c.; inform*er*, deform*ity*, conforma*tion*, form*al*, &c.

LATIN AND GREEK ROOTS.

LATIN NOUNS.

Ager, a *field*, hence, agriculture.
Angulus, a *corner*, ... angular.
Animus, the *mind*, ... unanimous.
Anima, the *soul*, ... animate.
Annus, a *year*, ... annual.
Aqua, *water*, ... aqueduct.
Arbiter, a *judge*, ... arbitrate.
Arma, *arms*, ... army.
Ars, artis, *skill*, ... artist.
Artus, a *joint*, ... article.
Bellum, *war*, ... belligerent.
Caput, capitis, the *head*, capital.
Caro, carnis, *flesh*, ... carnal.
Circus, a *circle*, ... circus.
Civis, a *citizen*, ... civil.
Cor, cordis, the *heart*, concord.
Corona, a *crown*, ... coronet.
Corpus, a *body*, ... corporal.
Crimen, a *crime*, ... criminal.
Crux, crucis, a *cross*, crucify.
Culpa, a *fault*, hence, culpable.
Cura, *care, business*, curate.
Dens, a *tooth*, ... dentist.
Dies, a *day*, ... diary.
Dominus, a *lord*, ... dominion.
Domus, a *house*, ... domestic.
Exemplum, an *example*, exemplary.
Facies, a *face*, ... surface.
Fama, a *report*, ... famous.
Familia, a *family*, ... familiar.
Fanum, a *temple*, ... profane.
Ferrum, *iron*, ... ferreous.
Femina, a *woman*, ... feminine.
Finis, the *end* or *limit*, finite.
Flamma, a *flame*, ... flambeau.
Flos, floris, a *flower*, florist.
Folium, a *leaf*, ... foliage.
Forma, *form*, ... formation.
Fraus, *deceit*, ... fraud.

Frigus, *cold*, hence, frigid.
Frons, the *forehead*, front.
Fumus, *smoke*, ... perfume.
Grex, gregis, a *flock*, congregate.
Globus, a *ball*, ... globe.
Hæres, an *heir*, ... inherit.
Homo, a *man*, ... human.
Honor, *honour*, ... honourable.
Hospes, a *host*, ... hospitable.
Hostis, an *enemy*, ... hostile.
Humus, the *ground*, humid.
Ignis, *fire*, ... ignite.
Insula, an *island*, ... iusular.
Jus, *right*, ... just.
Juris, *right*, ... jurisdiction.
Lex, legis, *law*, ... legislate.
Liber, a *book*, ... library.
Libra, a *balance*, ... equilibrium.
Litera, a *letter*, ... literature.
Locus, a *place*, ... local.
Luna, the *moon*, ... lunar.
Lux, lucis, *light*, ... lucid.
Manus, the *hand*, ... manual.
Mare, the *sea*, ... marine.
Mater, *mother*, ... maternal.
Merx, mercis, *merchandize*, merchant.
Minister, a *servant*, ... ministry.
Modus, a *manner*, ... model.
Mons, a *mountain*, ... mount.
Mors, mortis, *death*, ... mortal.
Munus, muneris, a *gift*, munificence.
Musa, a *song*, ... amuse.
Navis, a *ship*, ... naval.
Nox, noctis, *night*, hence, nocturnal.
Numerus, a *number*, numerous.
Oculus, the *eye*, ... oculist.
Opus, operis, *work*, ... operate.
Os, ossis, a *bone*, ... ossify.
Pars, partis, a *part*, particle.
Pater, *father*, ... paternal.
Pax, pacis, *peace*, ... pacific.
Pes, pedis, a *foot*, ... pedestal.
Planta, a *plant*, ... plantation.
Pœna, *punishment*, ... penal.
Pondus, *weight*, ... ponder.
Populus, the *people*, populate.
Porta, a *gate*, ... portal.
Præda, *prey*, *booty*, ... predatory.
Pretium, *price*, or *reward*, precious.
Pugnus, the *fist*, ... pugnacious.
Quies, *rest*, *ease*, ... quiescent.
Radius, a *ray*, ... radiant.
Radix, a *root*, ... radical.
Rota, a *wheel*, ... rotatory.
Salus, *health*, ... salutary.
Semen, *seed*, ... disseminate
Signum, a *sign*, ... signify.
Socius, a *companion*, social.
Sonus, a *sound*, ... sonorous.
Stilla, a *drop*, ... instil.
Tempus, *time*, ... temporal.
Terra, the *earth*, .. terrene.
Testis, a *witness*, ... testify.
Turba, a *crowd*, ... turbulent.
Unda, a *wave*, ... undulate.
Verbum, a *word*, ... verbose.
Via, a *way*, ... devious.
Vinum, *wine*, ... vineyard.

LATIN ADJECTIVES.

Acer, ácris, *sharp*, hence, acrid.
Æquus, *equal*, ... equable.
Amplus, *large*, ... amplify.
Asper, *rough*, ... asperity.
Bonus, *good*, ... bounty.
Bene, *well*, ... benefactor.
Brevis, *short*, ... brevity.
Cavus, *hollow*, ... concave.
Celer, *swift*, ... celerity.
Celeber, *renowned*, ... celebrate.
Centum, a *hundred*, century.
Clarus, *clear*, ... clarify.
Clemens, *merciful*, ... clemency.
Curvus, *crooked*, ... curvature.
Decem, *ten*, hence, decimal.
Densus, *thick*, ... density.
Dignus, *worthy*, ... dignity.
Dubius, *doubtful*, ... indubitable.
Durus, *hard*, ... durance.
Felix, *happy*, ... felicity.
Festus, *joyful*, ... festive.
Firmus, *strong*, ... firm.
Fortis, *brave*, ... fortitude.
Grandis, *great*, ... grandeur.
Gratus, *grateful* ... gratitude.
Gravis, *heavy*, ... gravity.
Inanis, *empty*, ... inanity.
Integer, *whole* ... integrity.

Latus, *broad*, hence, latitude.
Laxus, *loose*, ... laxity.
Levis, *light*, ... levity.
Liber, *free*, ... liberty.
Longus, *long*, ... longitude.
Magnus, *great*, ... magnitude.
Malus, *bad*, ... malice.
Maturus, *ripe*, ... maturity.
Medius, *middle*, ... medium.
Minor, *less*, ... minority.
Mirus, *wonderful*, ... miracle.
Miser, *wretched*, ... misery.
Multus, *many*, ... multitude.
Novus, *new*, ... novel.
Par, *like*, hence, parity.
Primus, *first*, ... primeval.
Privus, *single*, ... private.
Probus, *honest*, ... probity.
Quatuor, *four*, ... quarter.
Qualis, *of what kind*, quality.
Sacer, *holy*, ... sacred.
Sagus, *knowing*, ... sagacity.
Senex, *old*, ... senator.
Severus, *severe*, ... severity.
Similis, *like*, ... similar.
Solidus, *solid*, ... solidity.
Solus, *alone*, ... solitary.
Verus, *true*, ... verity.

LATIN VERBS.

Ago, I *do* or *act*, hence, agent.
Actus, *acted*, ... actor.
Amo, I *love*, ... amiable.
Apto, I *fit*, ... adapt.
Arceo, I *drive away*, coerce.
Ardeo, I *burn*, ... ardent.
Arguo, I *argue*, ... argument.
Audio, I *hear*, ... audible.
Augeo, I *increase*, ... augment.
Bibo, I *drink*, ... imbibe.
Cado, I *fall*, ... accident.
Cædeo, I *cut* or *beat*, suicide.
Cando, I *burn*, ... candle.
Cano, I *sing*, } canticle.
Cantus, *sung*, }
Capio, I *take*, ... capable.
Captus, *taken*, ... captive.
Cedo, I *yield*, ... cede.
Cessus, *yielded*, ... access.
Censeo, I *judge*, ... censor.
Cerneo, I *discern*, .. certain.
Citus, *roused*, ... excite.
Clamo, I *call out*, ... declaim.
Claudo, I *close*, ... exclude.
Clino, I *bend*, ... decline.
Colo, I *till*, ... colony.
Cultus, *tilled*, ... cultivate.
Credo, I *believe*, ... credit.
Creo, I *create*, ... creator.
Cresco, I *grow*, ... increase.
Cubo, or Cumbo, I *lie down*, recumbent.
Curro, I *run*, ... current.
Dico, I *say*, ... predict.
Divido, I *divide*, ... dividend.
Do, I *give*, hence, donor.
Doceo, I *teach*, ... docile.
Duco, I *lead* or *draw*, ductile.
Emo, I *buy*, ... redeem.
Erro, I *wander*, ... error.
Fallo, I *deceive*, ... fallible.
Facio, I *do* or *make*, factory.
Fendo, I *strike*, ... defend.
Fero, I *carry*, ... ferry.
Ferveo, I *boil*, ... fervour.
Fido, I *trust*, ... fidelity.
Flecto, I *bend*, ... inflect.
Fligo, I *beat*, ... afflict.
Fluo, I *flow*, ... fluid.
Frango, I *break*, ... fragment.
Fractus, *broken*, ... refract.
Fugio, I *fly*, ... fugitive.
Fulgeo, I *shine*, ... fulgency.
Fundo, I *pour out*, ... refund.
Fusus, *poured out*, ... fusion.
Genitus, *begotten*, ... genial.
Gradior, I *step*, ... gradation.
Gressus, *stepped*, ... ingress.
Habeo, I *have* or *hold*, habitation.
Hæreo, I *stick*, ... adhere.
Halo, I *breathe*, ... exhale.
Jactus, *thrown*, ... abject.
Junctus, *joined*, ... adjunct.
Lego, I *send away*, ... legate.
Lego, I *read*, ... legible.
Lectus, *read*, ... lecture.
Ligo, I *bind*, ... ligament.
Loquor, I *speak*, ... eloquent.
Luo, I *wash away*, ... ablution.
Mando, I *command*, mandate.

Maneo, I *stay*, hence, mansion.
Medeor, I *cure*, ... medicine.
Memini, I *remember*, memory.
Mergo, I *plunge*, ... emerge.
Metior, I *measure*, ... mete.
Mensus, *measured*, mensuration.
Migro, I *remove*, ... emigrant.
Misceo, I *mix*, ... miscellany.
Mitto, I *send*, ... admit.
Missus, *sent*, ... mission.
Moneo, I *advise*, ... monitor.
Moveo, I *move*, ... remove.
Muto, I *change*, ... mutable.
Nascor, I *am born*, ... nascent.
Natus, *born*, ... native.
Noceo, I *hurt*, ... innocent.
Notus, *known*, ... notice.
Nuncio, I *announce*, enunciate.
Oro, I *pray*, ... oration.
Paro, I *make* or *prepare*, separate.
Pasco, I *feed*, ... pastor.
Patior, I *suffer*, ... patience.
Passus, *suffered*, ... passion.
Pello, I *call*, ... appeal.
Pello, I *drive*, ... repel.
Pendeo, I *hang*, ... impend.
Peto, I *seek*, ... petition.
Placeo, I *please*, ... placid.
Plaudo, I *praise*, ... plaudit.
Pleo, I *fill*, ... plenary.
Plico, I *fold*, ... implicate.
Plecto, I *twist*, ... perplex.
Pono, I *place*, ... postpone.
Positus, *placed*, ... position.
Porto, I *carry*, ... porter.
Prehendo, I *seize*, ... apprehend.
Pressus, *pressed*, ... impress.
Pungo, I *sting*, ... pungent.
Puto, I *think*, ... computed.
Quæro, I *seek*, ... require.
Quæsitus, *sought*, ... question.
Quassus, *shaken*, ... discuss.
Rapio, I *snatch*, ... rapine.
Rego, I *rule*, ... regent.
Rectus, *ruled*, ... rectitude.
Rideo, I *laugh*, ... deride.
Rogo, I *ask*, ... rogation.
Ruptus, *broken*, ... abrupt.
Scando, I *mount*, hence, ascend.
Scio, I *know*, ... science.
Scribo, I *write*, ... scribe.
Seco, I *cut*, ... section.
Sedeo, I *sit*, ... sedate.
Sentio, I *perceive*, ... sensation.
Sequor, I *follow*, ... sequel.
Sero, I *connect*, ... series.
Servo, I *preserve*, ... servant.
Solvo, I *loosen*, ... dissolve.
Spargo, I *sprinkle*, ... asperse.
Specio, I *see*, ... spectacle.
Spiro, I *breathe*, ... aspire.
Spondeo, I *promise*, sponsor.
Statuo, I *place*, ... statue.
Stino, I *fix*, ... destine.
Stinguo, I *put out*, ... extinguish.
Sto, I *stand*, ... station.
Stringo, I *grasp hard*, astringent.
Strictus, *grasped*, ... strict.
Struo, I *build*, ... structure.
Sumo, I *take*, ... assume.
Tango, I *touch*, ... tangent.
Tendo, I *stretch*, ... extend.
Tensus, *stretched*, ... intense.
Teneo, I *hold*, ... tenacious.
Texo, I *weave*, ... texture.
Torqueo, I *twist*, ... torture.
Tribuo, I *give* or *ascribe*, tribute.
Tractus, *drawn*, ... extract.
Trudo, I *thrust*, ... intrude.
Vado, I *go*, ... evade.
Valeo, I am *strong*, value.
Veho, I *carry*, ... vehicle.
Venio, I *come*, ... convene.
Verto, I *turn*, ... avert.
Video, I *see*, ... evident.
Visus, *seen*, ... vision.
Vinco, I *conquer*, ... vincible.
Vivo, I *live*, ... vivify.
Voco, I *call*, ... vocal.
Volvo, I *roll up*, ... involve.
Volo, I *wish*, ... voluntary.
Voro, I *devour*, ... voracious.
Votus, *vowed*, ... votive.
Utor, I *use*, ... utensil.
Usus, *used*, ... usage.

GREEK ROOTS.

Aer, the *air*, hence, aërial.
Aggelos,* a *messenger*, angel.
Agogos, a *leader*, ... demagogue.
Agon, *strife*, ... agony.
Anthos, a *flower*, ... anthology.
Anthropos, a *man*, philanthropy.
Arche, the *beginning*, *government*, anarchy.
Argos, *white*, ... argent.
Aroma, *odour*, ... aromatic.
Astron, a *star*, ... astronomy.
Autos, *one's self*, ... autocrat.
Ballo, I *throw* or *give*, ball.
Bapto, I *wash*, .. baptism.
Biblos, a *book*, ... bible.
Bios, *life*, ... biography.
Bolbos, an *onion*, ... bulbous.
Botane, a *plant*, ... botanist.
Chole, *bile*, ... choleric.
Christos, *anointed*, ... Christian.
Chroma, a *colour*, ... chromatics.
Chronos, *time*, ... chronicle.
Chrysos, *gold*, ... chrysalis.
Demos, the *people*, ... democracy.
Doxa, *glory*, ... doxology.
Dromos, a *course*, ... diadrom.
Dunamis, *power*, ... dynasty.
Ergon, *work*, ... energy.
Ge,* the *earth*, ... geography.
Gennao, I *produce*, ... hydrogen.
Genos, *kind*, heterogeneous.
Gnoo, I *know*, ... gnomon.
Gonia, an *angle*, ... trigon.
Gramma, a *letter*, ... grammar.
Grapho, I *write*, ... graphic.
Gymnos, *naked*, ... gymnasium.
Hedra, a *seat*, ... cathedral.
Harmonia, *agreement*, harmony.
Hebdomas, a *week*, hebdomadal.
Hekaton, a *hundred*, hecatomb.
Helios, the *sun*, ... aphelion.
Hemera, a *day*, ... ephemeral.
Hemi, *half*, ... hemisphere.
Hepta, *seven*, ... heptarchy.
Heteros, *dissimilar*, heterodox.
Hex, *six*, ... hexagon.
Hieros, *holy*, ... hierarchy.
Holos, the *whole*, hence, catholic.
Hodos, a *way*, ... method.
Homos, *like*, homogeneous.
Hydor, *water*, ... hydrogen.
Hygros, *moist*, ... hygrometer.
Ichthys, a *fish*, ... ichthyology.
Idios, *peculiar*, ... idiomatic.
Kakos, *bad*, ... cacography.
Kalos, *beautiful*, ... caligraphy.
Kalypto, I *cover*, ... apocalypse.
Kanon, a *rule*,† ... canonical.
Kardia, the *heart*, ... cardiac.
Kephale, the *head*, ... cephalic.
Kosmos, the *world*, cosmography.
Kranion, the *skull*, ... cranium.
Kratos, *power*, ... aristocracy.
Krino, I *discern*, ... criterion.
Krypto, I *hide*, ... crypt.
Kyklos, a *circle*, ... cylinder.
Laos, the *people*, ... laity.
Lego, I *speak* or *read*, elegy.
Lethe, *forgetfulness*, lethargy.
Lepsis, a *taking*, ... analeptic.
Lithos, a *stone*, ... lithography.
Logos, a *word*, ... logic.
Luo, I *dissolve*, ... analysis.
Mache, a *battle*, ... monomachy.
Mania, *madness*, ... maniac.
Mantis, a *prophet*, ... necromancy.
Martyr, a *witness*, ... martyrdom.
Mathesis, *learning*, mathematics.
Mechane, a *machine*, mechanist.
Melan, *black*, ... melancholy.
Metros, a *mother*, ... metropolis.
Metron, a *measure*, ... metre.
Mikros, *little*, ... microscope.
Misos, *hatred*, misanthrope.
Mneme, *memory*, ... mnemonics.
Monos, *alone*, monosyllable.
Morphe, *shape*, metamorphosis.
Mythos, a *fable*, ... mythology.
Naus, a *ship*, ... nautical.
Neos, *new*, ... neophyte.
Nesos, an *island*, Peloponnesus.
Neuron, a *nerve*, ... aneurism.
Nomos, a *rule* or *law*, economy.
Ode, a *poem* or *song*, melody.

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* Pronounced, *angellos*—*g* hard.
† G, in Greek, always sounds hard, as in *get*.

Odos, a *way*, hence, Exodus.
Oikesis, a *dwelling*, diocess.
Oligos, *few*, ... oligarchy.
Onoma, a *name*, ... anonymous.
Optomai, I *see*, ... optic.
Orama, a *view*, ... diorama.
Orthos, *right*, ... orthodox.
Osteon, a *bone*, ... osteology.
Ostrakon, a *shell*, ... ostracism.
Oxys, *acid*, ... oxygen.
Pagos, a *hill*, ... areopagus.
Pais, paidos, a *boy*, ... pedagogue.
Pan, *all*, ... panacea.
Pathos, *feeling*, ... pathetic.
Petalon, a *leaf*, ... petals.
Petros, a *stone*, ... petrify.
Phago, I *eat*, ... sarcophagus.
Phaino, I *show*, ... phasis.
Pharmakon, a *remedy*, pharmacy.
Philos, a *lover*, ... philosopher.
Phone, a *sound*, ... euphony.
Phos, *light*, ... phospher.
Phrasis, a *phrase*, ... antiphrasis.
Phrenos, the *mind*, ... phrenology.
Phyton, a *plant*, ... zoöphyte.
Phusis, *nature*, ... physics.
Plasso, I *form*, ... plastic.
Pneuma, the *wind*, ... pneumatics.
Polemos, *war*, ... polemics.
Poleo, I *sell*, ... monopoly.
Polis, a *city*, ... policy.
Polys, *many*, ... polyanthus.
Potamos, a *river*, ... potamology.
Pous, podos, a *foot*, hence, antipodes
Praktos, *done*, ... practical.
Protos, *first*, ... protocol.
Psyche, the *soul*, ... psychology
Pteron, a *wing*, ... diptera.
Pyr, *fire*, ... pyre.
Rheo, I *flow*, ... rhetoric.
Sarx, *flesh*, ... sarcasm.
Skelos, the *leg*, ... isosceles.
Skopeo, I *see*, ... microscope.
Sepo, I *putrefy*, ... antiseptic.
Sophia, *wisdom*, ... philosophy.
Stereos, *solid*, *firm*, stereotype.
Stello, I *send*, ... apostle.
Stichos, a *line* or *verse*, distich.
Stratos, an *army*, ... stratagem.
Strophe, a *turning*, antistrophe.
Taphos, a *tomb*, ... cenotaph.
Tautos, the *same*, ... tautology.
Techne, *art*, ... technical.
Telos, *distance*, ... telescope.
Tetras, *four*, ... tetrarchy.
Teuchos, a *book*, ... pentateuch.
Thema, a *thing put forth*, theme.
Thesis, a *position*, ... hypothesis.
Theos, *God*, ... theism.
Tomos, a *section*, a *cutting*, anatomy.
Tonos, a *tone*, ... intonation.
Topos, a *place*, ... topical.
Trope, a *turning*, ... tropic.
Typos, a *figure*, a *pattern*, a type.
Zoön, an *animal*, ... zodiac.

EXERCISE.

Repose (Lesson I.) is derived from the Latin root *pono*. By applying seriatim all the prefixes, the following English words are found: — *Verbs*, pose, post, compose, depose, deposit, dispose, expose, impose, interpose, oppose, postpone, propose, repose, suppose, transpose, decompose, discompose, &c.; *substantives*, position, posture, post, positiveness, apposition, compost, composition, composer, compositor, decomposition, deposer, deposition, deponent, disposition, disposer, disposal, exposition, exposer, impostor, imposture, imposition, interposition, juxtaposition, opposer, opponent, opposition, postponement, postponer, preposition, proposal, proposer, proposition, repose, repository, supposition, superposition, transposer, transposition, indisposition, &c.; *adjectives*, positional, positive, apposite, component, opposite, supposititious; besides the participial adjectives, composing, composed, deposing, deposed, &c.

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